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Ἡ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ.



THE DIVINE LITURGY.



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A. M. D. G.



THE DIVINE LITURGY

OF OUR FATHER AMONG THE SAINTS,

JOHN CHRYSOSTOM.

ARCHBISHOP OF CONSTANTINOPLE.

Done into English,

WITH SOME PREFATORY NOTES, AND THE ORIGINAL
GREEK OF THE OPEN PARTS.



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P R E F A C E.

THIS book is intended merely as a practical manual for travellers and others who may assist at the Liturgy of the Eastern Church. I entreat the pardon of all who use it for the many gross blunders into which my ignorance has doubtless led me.

The Greek rite prevails among about seventy millions of Christians, inhabiting Greece, Turkey, the Principalities, and Russia; Egypt, Syria, Asia Minor, Georgia, and Armenia; and Russian America, and scattered congregations all over the world.

Throughout this enormous body the following four liturgies are in use;—

1. S. James; probably but little changed from the original composition of the Apostle, the Brother of God. Originally used in Jerusalem, it is now only said once a year, on S. James's day, in some parts of Greece.
2. S. Basil the Great; derived from S. James. It is used throughout the whole Eastern Church on Christmas Eve, New Year's Day, the Vigil of the Epiphany, the weekdays in Lent, except Palm Sunday, Holy Thursday, and Holy Saturday. It differs only from S. Chrysostom's being longer in the secret portions; the only exception being *the hymn to the Virgin in the Canon*. For conven-

ence I have printed this hymn at the end of the O that the book may be practically useful for S. Basil well as S. Chrysostom's rite.

3. The Liturgy of the Presanctified. It is a Communion without a Consecration, like the Mass said in the West on Good Friday, and in the arch-diocese of Milan on all Fridays in Lent. It is said on all the days of the week except Saturdays and Sundays, Holy Thursday, Good Friday, and Holy Saturday.

4. S. Chrysostom, or John of the Golden Mouth. Derived from S. Basil. It is the ordinary Liturgy, as that contained in this volume.

5. On Good Friday no Liturgy is said. The service on that day is similar to the Western, up to the hymn *Vexilla Regis*.

In various countries the rites vary considerably, even in the open parts, and just about the communion there hardly any two editions exactly alike.

In this edition rubrics are given as for a High Mass. It is also possible to have a *Missa Cantata*, in which the Priest recites all the Deacon's part in addition to his own, with some trifling exceptions, which are here enclosed in brackets. Low Masses can also be said with one server to respond: both this and the *Missa Cantata* are very bald ceremonies.

I beg in duty to acknowledge the assistance I have derived from the lucid arrangement of the Liturgy in the English translation published by Mr. Hatherly, Liverpool.

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Τῆς ΠΑΝΑΓΙΑς ΑΧΡΑΝΤΩς ΥΠΕΡΕΥΛΟΓΗΜΕ-
ΕΝΔΟΞΩς ΔΕΣΠΟΙΝῃς ἩΜΩΝ ΘΕΟΤΟΚΩς Κ
ΑΕΙΠΑΡΘΕΝΩς ΜΑΡΙΑς.

ΕΠΙ ΣΟΙ ΧΑΙΡΕΙ ΚΕΧΑΡΙΤΩΜΕΝΗ ΠΑΣΑ
ΚΤΙΣΙΣ. ΔΟΞΑ ΣΟΙ.

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Note on the Ceremonies.

AN Eastern Church consists, like all others, of a porch, nave, chancel, and sanctuary, with a sacristy and credence, and a portion (usually a gallery) for women.

The porch (narthex) is often merely the westernmost part of the church, but little separated from the nave.

The nave (naos) is appropriated usually to the men.

The chancel, for the choir, (choros,) the clergy, and the more eminent laity, is hardly separated from the nave. It is furnished with misereres.

The most striking object in an Eastern church is the image screen (eikonostasis,) which separates the sanctuary (bema) from the rest of the church. This screen is always a solid wall, often of great height, and usually

entirely covered with images (eikones.)¹ The centre is surmounted by a large rood, flanked by figures of our Lady and S. John. Before it stand colossal candlesticks, and lighted lamps are hung along its whole face. In the centre is a gate with two folding-doors, (aglai thurai,) behind which hangs a veil, and before them a lamp. On the north side is always placed an image of the Virgin Mother of God, and on the south the image of the anointed Redeemer, both with lamps in front of them. These images, and sometimes others also, are occasionally placed on stands free from the screen: and in very ancient churches the next places to the doors in the panels are occupied by Adam and the penitent thief, with the Blessed Virgin and S.

¹ It is almost unnecessary to say that no image in an Eastern Church is a statue.

John Baptist next ; and on the north corner the patron of the church. On the holy doors may be represented the four Evangelists.

Within the holy gates is the sanctuary, containing the altar (thusiasterion.) It must be understood that the screen is drawn much further east than the altar rails of the West, passing along the front of the altar steps, and including within it only the highest step, reserved for the priest, and leaving outside the second step, the normal position of the deacon.

The altar is commonly square ; and is a solid structure, vested as richly as possible. In the top of it is placed the holy table (agia trapeza,) a consecrated tablet of wood, on which the sacred apparatus stands during mass. On it lies at all times a volume of the Gospels, which must not be bound with leather. Behind the altar is a crucifix, flanked with two or more candles, which are lighted during service. There is frequently on the altar a tabernacle, similar to those in use in the West, for the reservation of the most holy *Sacrament*. A lamp is al-

ways kept lighted before the Sacrament.

In the recess of the apse is a throne. Within the screen, north of the sanctuary, is a chapel for the credence table, which stands in it like an altar. Here also is often a lavatory for the use of priests and ministers. Both chapel and table, as well as the ceremony of the credence, are called by the same name (prothesis.) This chapel is entered through the screen by another door, north of the holy gates, and, like them, two-leaved and veiled. Sometimes the credence is not separated from the sanctuary at all, and there is always a door between.

South of the sanctuary is another chapel, like the credence. It also has a door in the screen, like the others, and is often not separated from the sanctuary. This is the sacristy (diakonikon, skeuophulakion :) here the priests and ministers vest.

The priest (iereus) vests in an alb (stoicharion,) girdle (zone,) stole (epitrachelion,) and chasuble (phelonion),¹ and the deacon (diakonos) in an alb and stole (orarion.) The forms of

¹ If an archimandrite he wears also the epigonation.

these vestments differ somewhat from those in use in the West.

Nothing remains to be said save that the pillars are usually painted with figures of martyrs, the south wall with the Seven Councils, and the north with the acts of the patron saint, or the Parables. At the west end is sometimes the Last Judgment, at the entrance the Pharisee and Publican, and in the porch the heathen philosophers and poets.

On entering the church all Easterns make the sign of the Cross, in their own

manner. The poor repeat this action often many times—as many as twelve—bowing at the same time; and it is common to kiss some of the images placed on desks near the door for that purpose. The attitude throughout the service is, in accordance with the Apostolic practice, and the solemn decree of the General Council of Nice, standing. The Russians kneel on week days in particular parts: no seats are usually provided, but there are occasionally misereres round the walls, or even throughout.

Note on the Credence.

SOME explanation seems necessary for the various things used at the credence table.

There are usually placed on this table five loaves of oblation, but in Greece there is frequently only one; in which case it is used for all the ceremonies. These loaves are flat cakes, somewhat resembling pieces of money, in which way they represent the price of our

redemption. In the middle of each is a small square projection, stamped on the top with a cross, and the letters IC XC NI KA, [i.e., J(esu)S CH(risto)S CON QUERS,] in the quarters. This projection is called the Holy Lamb, and is used for the Sacrament. The whole is leavened.

The holy spear, (*lonche*.) is a small instrument, some

what resembling a chisel, and is used for cutting the bread.

The Holy Lamb, (amnos,) lying in the paten, (diskos,) is covered by the priest with the star-cover, (aster.) This is a sort of cage or frame of four bars. Over the star-cover is laid the veil, (diskokalumma.)

The chalice, (poterion,) having been filled with wine and water, is covered with the purificatory, (kalumma.) Then both the elements are concealed by the pall, (aer, literally, air; or nephele, literally, cloud.)

A sponge, (mousa,) is used for part of the offices where in the West the purificatory would be taken.

The fan, (ripidion,) used

by the deacon during the canon, is generally made of silver in the shape of a cherub's head and wings, disposed in the same way as the heads and wings of birds are often put in this country in common fans. The antiquity of this instrument is very great indeed. It was formerly used in summer in the West.

Throughout this translation I have kept to the common western terms in preference to using the proper Greek ones, in the names of holy things and persons.

What remains over of the loaves of oblation is distributed to the people after the Liturgy, as blessed-bread, (antidoron.)

Office of the Credence.

IT is common before the Liturgy on Sundays to recite the Divine Office, immediately after which commences the office of the Credence. The laity, however, who attend only the Liturgy, do not assemble till towards the end of the Credence.

THE ARRANGEMENT OF THE DIVINE AND SACRED LITURGY,

AS PERFORMED IN THE GREAT CHURCH AND THE HOLY MOUNT ATHOS.

¶ *The Priest who intends to execute the Divine Mystery, must be first at peace with all men, and have nothing against any. And he must keep his heart as much as he can from sinful thoughts, and be in entire abstinence from a little before the previous evening, and remain watching till the hour of the celebration.*

¶ *When the time for the Liturgy is come, after shrift, the Priest and Deacon enter the nave and bow together three times. Then the Deacon says,*

BLESS, my lord.

¶ *The Priest blesses, and the Deacon continues,*

O HEAVENLY King,
O Paraclete, Spirit of

Truth, Thou that art everywhere present, and fillest all things; treasure of the good, and leader to life, come and tabernacle in us, and cleanse us from every stain; and save our souls,
O Thou Good.

HOLY God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

GLORY to FATHER, and SON, and HOLY SPIRIT,

Both now, and ever, and to the ages of ages. Amen

ALL-HOLY Trinity, have mercy on us. **LORD**, take pity on our sins. **LORD**, pardon our offences. **O** Holy, look on and heal our weaknesses, for Thy Name's sake. **LORD**, have mercy. **LORD**, have mercy. **LORD**, have mercy.

GLORY to **FATHER**, and **SON**, and **HOLY SPIRIT**, Both now, and ever, and to the ages of ages. Amen.

OUR **FATHER**, Who art in the heavens; hal-
lowed be Thy Name: Thy kingdom come: Thy will be done, as in heaven, so in earth: give us this day our supersubstantial bread: and forgive us our debts, as we forgive our debtors: and lead us not into temptation, but deliver us from evil.

¶ The Priest continues.

For Thine is the kingdom, and the power, and the glory, the **FATHER's**, the **SON's**, and the **HOLY SPIRIT's**, now, and ever, and to the ages of ages. Amen.

¶ Then they say.

HAVE mercy upon us; **LORD**, have mercy upon us. Glory to **FATHER**, and **SON**, and **HOLY SPIRIT**. **LORD**, have mercy upon us.

Both now, and the ages of ages: The gate of c

¶ Then they go to the anointed Ring.

THINE Imm age we Thou Good.

¶ Then they like image of the V of God, saying.

THOU that an of compas:

¶ Then they bow the Priest says:

LORD, stretch hand from of Thy dwe strengthen me I vice which I p I may stand w demnation in sanctuary, and unbloody obla Thine is the po glory to the ag Amen.

¶ Then they bow of the choirs, a sanctuary to th ing.

AS for me, I into Thy l multitude of T and in Thy fear ship toward Th ple.

Lead me, O LORD, in Thy righteousness, because of mine enemies; make Thy way straight before my face.

For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

Destroy Thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against Thee.

But let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy Name be joyful in Thee.

For Thou, LORD, wilt bless the righteous; with favour wilt Thou compass him as with a shield.

¶ *When they have entered the sanctuary, they bow three times before the holy table, and kiss the holy Gospel, and the holy table. Then they both take their albs in their hands, and bow three times towards the east, saying to themselves,*

O GOD, be merciful to me a sinner.

¶ *Then the Deacon comes up to the Priest, holding in his*

right hand his alb, with his stole, and bends his head to him, saying,

BLESS, my lord, the alb with the stole.

¶ *The Priest says.*

BLESSED be our GOD always, now, and ever, and to the ages of ages. Amen.

¶ *The Deacon then retires to some corner of the sanctuary, and puts on his alb, saying*

MY soul shall rejoice in the LORD; for He clothed me with a garment of salvation, and with a vesture of joy He girded me: crowned me with a coronet, like a bridegroom, and adorned me with beauty like a bride.

¶ *Then he kisses the stole, and puts it on his left shoulder. Afterwards he puts the maniple on his right arm, saying,*

THY right hand, O LORD, is glorified in strength: Thy right hand, LORD, shattered Thine enemies: and with the fulness of Thy glory Thou didst crush Thine adversaries.

¶ *He puts the maniple on the left arm, saying,*

THY hands made me and fashioned me: give me

and I shall be clean : wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from Thy presence; and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit.

Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness.

O LORD, open Thou my lips; and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: build

Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon Thine altar.

¶ *Meanwhile the Deacon censes the holy sanctuary and all the church, and comes again to the holy altar, and again censes the holy table and the priest; then he puts down the thurible in its place, and comes close to the Priest. They both stand in front of the holy table, and bow three times, praying secretly, and saying,*

O HEAVENLY King, the Paraclete, the Spirit of truth, Who art everywhere present, and fillest all things, the treasure of good things, and giver of life, come and tabernacle in us, and cleanse us from all stain, and save our souls, O good God.

Glory to God in the highest, and on earth peace, good will towards men.

Glory to God in the highest, and on earth peace, good will towards men.

O LORD, open Thou my lips, and my mouth shall show forth Thy praise.

Then the Priest kisses the holy Gospel, and the Deacon he holy table. Then the Deacon, bowing his head to the Priest and holding his stole with the three fingers of his right hand, says.

It is time to sacrifice to the LORD. Bless, my ly lord.

The Priest signs him with the cross, and says.

BLESSED be our God always, now, and ever, d to the ages of ages. nen.

¶ The Deacon.

PRAY for me, my holy lord.

¶ The Priest.

THE LORD make straight thy goings to every good work.

¶ The Deacon

REMEMBER me, my holy lord.

¶ The Priest answers

THE LORD God remember thee in His kingdom, always, now, and ever, and to the ages of ages.

¶ The Deacon answers.

Amen.

¶ Then he bows and goes out of the sanctuary, and standing in front of the holy gates, commences the Liturgy.

A PREPARATORY PRAYER BEFORE THE LITURGY.¹

<p>PROSTRATE in spirit at the foot of Thy holy altar, I adore Thee, O Almighty God! and firmly believe that the Divine Li- turgy, at which I am going to assist, is the sacrifice of the Body and Blood of Thy SON, CHRIST JESUS. O grant that I may assist thereat with the attention,</p>	<p>respect, and awe due to such august mysteries; and that by the merits of the Victim there offered for me, I myself may become an agreeable sacrifice to Thee Who livest and reignest with the same SON and HOLY GHOST, one GOD, world without end. Amen.</p>
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¹ This Prayer is Western.

The Divine Liturgy

OF OUR FATHER AMONG THE SAINTS,

JOHN CHRYSOSTOM.



¶ *At the beginning of the Liturgy, the Office of the Creed being come to an end, the Priest standing before the altar within the sanctuary, the Deacon comes out of the holy gates and so standing in his place, bows three times, and says secretly,*

O LORD, open Thou my lips, and my mouth shall show forth Thy praise.

¶ *And with that he calls aloud to the Priest, saying,*

[Εὐλόγησον Δέσποτα. Bless, my lord.]

¶ *And the Priest begins the Liturgy, saying with a loud voice from within,*

Εὐλογημένη ἡ βασιλεία
τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ,
καὶ τοῦ ἁγίου Πνεύματος,
νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

BLESSED is the king-
dom of the FATHER,
and of the SON, and of the
HOLY SPIRIT, now, and
ever, and to the ages of
ages.

¶ *The Choir answers,*

R. Ἀμήν.

Rz. Amen.

" The Deacon continues.

Ἐν εἰρήνῃ τοῦ Κυρίου
δεηθῶμεν.

R. Κύριε ἐλέησον.

Ἐπεὶ τῆς ἄνωθεν εἰρήνης,
καὶ τῆς σωτηρίας τῶν ψυχῶν
ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

Ἐπεὶ τῆς εἰρήνης τοῦ
σύμπαντος κόσμου, εὐστα-
θείας τῶν ἁγίων τοῦ Θεοῦ
ἐκκλησιῶν, καὶ τῆς τῶν
πάντων ἐνώσεως, τοῦ Κυ-
ρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

Ἐπεὶ τοῦ ἁγίου οἴκου
τούτου, καὶ τῶν μετὰ πίσ-
τεως, εὐλαβείας, καὶ φόβου
Θεοῦ εἰσιόντων ἐν αὐτῷ,
τοῦ Κυρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

Ἐπεὶ τοῦ Ἀρχιεπισ-
κόπου ἡμῶν τ.δ. τοῦ τιμίου
πρεσβυτερίου, τῆς ἐν Χρισ-
τῷ διακονίας, παντὸς τοῦ
κλήρου, καὶ τοῦ λαοῦ, τοῦ
Κυρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

IN peace let us supplicate
of the LORD.

Rz. LORD, have mercy.

FOR the peace that is
from above, and the
safety of our souls, let us
supplicate of the LORD.

Rz. LORD, have mercy.

FOR the peace of the
whole world, the sta-
bility of the holy churches
of God, and the union of
all, let us supplicate of the
LORD.

Rz. LORD, have mercy.

FOR this holy house, and
for those who with
faith, reverence, and fear of
God enter into it, let us
supplicate of the LORD.

Rz. LORD, have mercy.

FOR¹ our Archbishop N.,
the venerable priest-
hood, the diaconate in
CHRIST, all the clergy and
the laity, let us supplicate
of the LORD.

Rz. LORD, have mercy.

¹ In some states insert, "For the most holy governing Synod."

εὐσεβεστάτων
κτων βασιλέων
τοῦ παλατίου
τοπέδου αὐτῶν,
ἐηθῶμεν.

ἐλέησον.

γυμπολεμῆσαι,
ὑπὸ τοὺς πόδας
καὶ ἔχθρὸν καὶ
Κυρίου δεηθῶ-

ἐλέησον.

ἀγίας Μονῆς
ῆς πόλεως, καὶ
τῶν πίστει
ν αὐταῖς, τοῦ
ῖμεν.

ἐλέησον.

ρασίας ἀέρων,
ν καρπῶν τῆς
ῖρῶν εἰρηνικῶν,
ἐηθῶμεν.

ἐλέησον.

εόντων, ὁδοιπο-
ρούντων, καμ-
μαλῶτων, καὶ
ις αὐτῶν, τοῦ
ῖμεν.

ἐλέησον.

FOR our most devout and
God-preserved kings,
all their palace and army,
let us supplicate of the
LORD.

Rz. LORD, have mercy.

THAT He would fight on
their side, and subdue
under their feet every ene-
my and adversary, let us
supplicate of the LORD.

Rz. LORD, have mercy.

FOR this holy abode, every
city and country, and
them that in faith dwell
in them, let us supplicate
of the LORD.

Rz. LORD, have mercy.

FOR healthiness of wea-
ther, plentifulness of
fruits of the earth, and
peaceful times, let us sup-
plicate of the LORD.

Rz. LORD, have mercy.

FOR the voyaging, the
journeying, the dis-
eased, the worn out, the
bound, and their safety, let
us supplicate of the LORD.

Rz. LORD, have mercy.

community church, say, "Γὰρ τῆς πόλεως ταύτης—

Ἰπὲρ τοῦ ρυσθῆναι ἡμᾶς
ἀπὸ πάσης θλίψεως, ὀργῆς,
κινδύνου, καὶ ἀνάγκης, τοῦ
Κυρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέη-
σον, καὶ διαφύλαξον ἡμᾶς
ὁ Θεός, τῇ σῇ χάριτι.

R. Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράν-
του, ὑπερευλογημένης, ἐνδό-
ξου, Δεσποίνης ἡμῶν Θεοτό-
κου, καὶ ἀειπαρθένου Μαρίας,
μετὰ πάντων τῶν Ἁγίων
μνημονεύσαντες, ἑαυτοὺς καὶ
ἀλλήλους, καὶ πᾶσαν τὴν
ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ
παραδώμεθα.

R. Σοὶ Κύριε.

FOR our deliverance from
all affliction, passion,
danger, and necessity, let
us supplicate of the LORD.

R. LORD, have mercy.

HELP us, save us, have
mercy on us, and keep
us, O God, by Thy grace.

R. LORD, have mercy.

COMMEMORATING
our Lady, the all-holy,
immaculate, supremely bles-
sed, glorious Mary, Mother
of God, and always a Vir-
gin, together with all the
Saints, let us commend our-
selves and each other, and
our whole life, to CHRIST
our God.

R. To Thee, O LORD.

¶ Meanwhile the Priest prays secretly as follows :

O LORD, our God, Whose might is invincible and glory
incomprehensible, Whose mercy is immeasurable
and tenderness to man unspeakable : Thyself, LORD, ac-
cording to Thy goodness, look down on us, and on this
holy house, and show on us, and on those that pray with
us, Thy mercies and Thy compassions abundant.

¶ The Choir having ceased, he continues aloud,

Ὅτι πρέπει σοι πᾶσα
δόξα, τιμὴ καὶ προσκύνησις,
τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ
τῷ ἁγίῳ Πνεύματι, νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

FOR to Thee are due all
glory, honour, and ado-
ration, to the FATHER, and
to the SON, and to the HOLY
SPIRIT, now and ever, and
to the ages of ages.

¶ *The Choir answers,*

Ἀμήν.

Rz. Amen.

*Choir then sings the first Antiphon. On Sundays and festivals, unless otherwise directed, it is as follows :*τῷ Πατρὶ, καὶ τῷ
καὶ τῷ ἁγίῳ Πνεύ-**G**LORY to the FATHER,
and to the SON, and
to the HOLY SPIRIT,νῦν, καὶ ἀεὶ, καὶ
αἰῶνας τῶν αἰώνων.Both now, and ever, and
to the ages of ages. Amen.γεί ἡ ψυχὴ μου τὸν
εὐλογητὸς εἰ Κύριε.**B**LESS the LORD, O my
soul : O LORD, Thou
art blessed.

PSALM CIII.

γεί ἡ ψυχὴ μου τὸν
καὶ πάντα τὰ ἐντός
ὄνομα τὸ ἅγιον**B**LESS the LORD, O my
soul : and all that is
within me bless His holy
Name.γεί ἡ ψυχὴ μου τὸν
καὶ μὴ ἐπιλανθάνου
τὰς αἰνέσεις αὐτοῦ·Bless the LORD, O my
soul, and forget not all His
benefits :ὀμιλατεύοντα πάσαις
μίαις σου, τὸν ἰώμε-
νος τὰς νόσους σου·Who forgiveth all thine
iniquities ; Who healeth all
thy diseases ;ὑπαικούμενον ἐκ φθο-
ρῶν σου, τὸν στε-
φάνον σε ἐν ἐλέει καὶ
ἰσχύϊ·Who redeemeth thy life
from destruction ; Who
crowneth thee with loving-
kindness and tender mer-
cies ;ἐμπιπλῶντα ἐν ἀγα-
θῇ θυμῷ σου· ἀνα-
στήσεται ὡς ἀετοῦ ἡ
οὐ.Who satisfieth thy mouth
with good things ; so that
thy youth is renewed like
the eagle's.

Ποιῶν ἐλεημοσύνας ὁ Κύριος, καὶ κρίμα πᾶσι τοῖς ἀδικουμένοις.

Ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Μωυσῇ, τοῖς υἱοῖς Ἰσραὴλ τὰ θελήματα αὐτοῦ.

Οἰκτίρων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος καὶ πολυέλεος.

Οὐκ εἰς τέλος ὀργισθήσεται, οὐδὲ εἰς τὸν αἰῶνα μνηιεῖ.

Οὐ κατὰ τὰς ἀμαρτίας ἡμῶν ἐποίησεν ἡμῖν, οὐδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταπέδωκεν ἡμῖν.

Ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς, ἐκραταίωσε Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν.

Καθόσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς ἀνομίας ἡμῶν.

Καθὼς οἰκτεῖρει πατὴρ υἱοὺς, ὠκτείρησε Κύριος τοὺς φοβουμένους αὐτόν.

Ὅτι αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν, μνήσθητι ὅτι χοῦς ἐσμεν.

Ἀνθρώπος, ὥσει χόρτος αἱ ἡμέραι αὐτοῦ, ὥσει ἄνθος τοῦ ἀγροῦ οὕτως ἐξανθήσει.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known His ways unto Moses, His acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will He keep His anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

As far as the east is from the west, so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.

For He knoweth our frame; He remembereth that we are dust.

As for man his days are as grass: as a flower of the field, so he flourisheth.

ἵμα διῆλθεν ἐν
 ὕχ ὑπάρξει, καὶ
 ὕσεται ἔτι τὸν
 ἰ.

λεος τοῦ Κυρίου
 ὄνος καὶ ἔως τοῦ
 οὐς φοβουμένους
 ἡ δικαιοσύνη
 οὐς υἱῶν,
 ἰλάσσουσι τὴν
 τοῦ, καὶ μεμνη-
 ἐντολῶν αὐτοῦ
 αὐτάς.

ἐν τῷ οὐρανῷ
 ὃν θρόνον αὐτοῦ,
 λεία αὐτοῦ πάν-
 ἡ.

τε τὸν Κύριον
 ἔλαιο αὐτοῦ, δυ-
 ἰ ποιοῦντες τὸν
 ὕ, τοῦ ἀκοῦσαι
 ὦν λόγων αὐτοῦ.

τε τὸν Κύριον
 δυνάμεις αὐτοῦ,
 αὐτοῦ ποιοῦντες
 α αὐτοῦ.

τε τὸν Κύριον
 ἔργα αὐτοῦ, ἐν
 τῆς δυναστείας
 γει ἡ ψυχὴ μου

For the wind passeth over
 it, and it is gone: and the
 place thereof shall know it
 no more.

But the mercy of the
 LORD is from everlasting to
 everlasting upon them that
 fear Him, and His right-
 eousness unto children's
 children;

To such as keep His co-
 venant, and to those that
 remember His command-
 ments to do them.

The LORD hath prepared
 His throne in the heavens;
 and His kingdom ruleth
 over all.

Bless the LORD, ye His
 angels, that excel in strength,
 that do His commandments,
 hearkening unto the voice
 of His word.

Bless ye the LORD, all ye
 His hosts; ye ministers of
 His that do His pleasure.

Bless the LORD, all His
 works in all places of His
 dominion: bless the LORD,
 O my soul.

*Antiphon begins the Deacon bows, and then goes
 ice, and stands in front of the image of the Virgin*

Mother of God, looking towards the image of the Anointed Redeemer, and holding his stole with the three fingers of his right hand. When the Antiphon is done, he returns to his normal place, and says aloud,

*Ετι, καὶ ἔτι, ἐν εἰρήνῃ
τοῦ Κυρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς,
ὁ Θεὸς, τῇ σῇ χάριτι.

R. Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθῶμεθα.

R. Σοὶ Κύριε.

A GAIN and again, in peace let us supplicate of the LORD.

R. LORD, have mercy.

H ELP us, save us, have mercy on us, and keep us, O GOD, by Thy grace.

R. LORD, have mercy.

C OMMEMORATING our Lady, the all-holy, immaculate, supremely blessed, glorious Mary, Mother of God and always a Virgin, together with all the Saints, let us commend ourselves and each other, and all our life to CHRIST our GOD.

R. To Thee, LORD.

¶ *Meanwhile the Priest prays secretly, saying,*

O LORD, our GOD, save Thy people, and bless Thine inheritance: keep the fulness of Thy Church, sanctify those that love the beauty of Thy house. Glorify Thou them in return by Thy Divine power, and forsake not us who hope in Thee.

¶ *The Choir having ceased, he continues aloud.*

*Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ

F O R Thine is the might, and Thine is the kingdom, and the power, and the glory, the FATHER'S,

καὶ τοῦ Υἱοῦ, καὶ
 υ Πνεύματος, νῦν,
 καὶ εἰς τοὺς αἰῶνας
 αὐν.

and the SON's, and the
 HOLY SPIRIT's, now, and
 ever, and to the ages of
 ages.

¶ *The Choir answers,*

μήν.

Rz. Amen.

*e Choir sings the second Antiphon, which, unless other-
 directed, is on Sundays and festivals as follows :*

τῷ Πατρὶ, καὶ τῷ
 τῷ ἁγίῳ Πνεύματι.

GLORY to the FATHER,
 and to the SON, and
 to the HOLY SPIRIT.

PSALM CXLVI.

ἡ ψυχὴ μου τὸν

PRAISE ye the LORD.
 Praise the LORD, O
 my soul.

Κύριον ἐν ζωῇ
 λῶ τῷ Θεῷ μου
 χα.

While I live will I praise
 the LORD: I will sing praises
 unto my God while I have
 any being.

τοῖσιν ἐπ' ἄρχον-
 φ' υἱοὺς ἀνθρώπων
 τι σωτηρία.

Put not your trust in
 princes, nor in the son of
 man, in whom there is no
 help.

ὑσεται τὸ πνεῦμα
 εἰ ἐπιστρέψει εἰς
 ὑτοῦ, ἐν ἐκείνῃ τῇ
 γολοῦνται πάντες
 ἱσμοὶ αὐτῶν.

His breath goeth forth,
 he returneth to his earth;
 in that very day his thoughts
 perish.

ἰος οὗ ὁ Θεὸς
 βοηθὸς αὐτοῦ, ἡ
 οὐ ἐπὶ Κύριον τὸν
 ἰῶ.

Happy is he that hath
 the God of Jacob for his
 help, whose hope is in the
 LORD his God :

ἰήσαντα τὸν οὐρα-
 νὸν γῆν, τὴν θάλασ-

Which made heaven and
 earth, the sea, and all that

σαν καὶ πάντα τὰ ἐν αὐτοῖς·
τὸν φυλάσσοντα ἀλήθειαν
εἰς τὸν αἰῶνα·

Ποιοῦντα κρίμα τοῖς ἀδικουμένοις, διδόντα τροφὴν τοῖς πεινῶσι· Κύριος λύει πεπεδημένους.

Κύριος σοφοῖ τυφλοὺς, Κύριος ἀνορθοῖ κατεββαγμένους, Κύριος ἀγαπᾷ δικαίους.

Κύριος φυλάσσει τοὺς προσηλύτους· ὄρφανὸν καὶ χήραν ἀναλήψεται, καὶ ὁδὸν ἀμαρτωλῶν ἀφανιεῖ.

Βασιλεύσει Κύριος εἰς τὸν αἰῶνα, ὁ Θεός σου, Σιών, εἰς γενεὰν καὶ γενεάν.

Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων,

Καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας Θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας,

Σταυρωθεὶς τε, Χριστὲ ὁ Θεὸς θανάτῳ θάνατον πατήσας, εἰς ὃν τῆς ἁγίας Πνεύματος,

therein is : Which keepeth truth for ever :

Which executeth judgment for the oppressed : Which giveth food to the hungry. The LORD loosed the prisoners.

The LORD openeth the eyes of the blind : the LORD raiseth them that are bowed down : the LORD loveth the righteous :

The LORD preserveth the strangers : He relieveth the fatherless and widow : the way of the wicked turneth upside down.

The LORD shall reign ever, even thy God, O Lord, unto all generations. Praise ye the LORD.

BOTH now, and
and to the ages of
Amen.

Only-Begotten SON
Word of GOD, Who
immortal,

And didst vouchsafed
our salvation to take
of the holy Mary, Mother
of GOD, and always a
Virgin : and without mutation
didst become man,

And wast crucified, O
our GOD : and by death
didst overcome death, O
One in the Holy Tri-

ζόμενος τῷ Πα-
 ἁγίῳ Πνεύματι,
 ς.

And glorified with the
 FATHER and the HOLY SPI-
 RIT: O save us.

*When the Antiphon begins, the Deacon bows, and then
 his place, and stands in front of the image of the
 Father of God, looking towards the image of the
 Redeemer, and holding his stole with the three fingers
 in his hand. When the Antiphon is done, he returns to
 his place, and says aloud,*

αὶ ἔτι, ἐν εἰρήνῃ
 δεηθῶμεν.

A GAIN and again, in
 peace let us supplicate
 of the LORD.

ιε ἐλέησον.

Ry. LORD, have mercy.

βοῦ, σῶσον, ἐλέη-
 σούλαξον ἡμᾶς,
 σὴ χάριτι.

H ELP us, save us, have
 mercy upon us, and
 keep us, O God, by Thy
 grace.

ιε ἐλέησον.

Ry. LORD, have mercy.

κυναγίας, ἀχράν-
 τιστοιμένης, ἐνδό-
 ξου ἡμῶν Θεοτό-
 τος παρθένου Μαρίας,
 τῶν τῶν Ἁγίων
 πάντες, ἐαυτοὺς καὶ
 καὶ πᾶσαν τὴν
 Χριστῷ τῷ Θεῷ
 α.

C OMMEMORATING
 our Lady, the all-holy,
 immaculate, supremely bles-
 sed, glorious Mary, Mother
 of God, and always a Vir-
 gin, together with all the
 Saints, let us commend our-
 selves, and each other, and
 all our life to CHRIST our
 God.

Κύριε.

Ry. To thee, LORD.

Meanwhile the Priest prays secretly, saying.

Who hast given us grace for these common and
 our prayers; Thou Who from even two and three
 our voices in Thy Name hast promised to receive
 our supplications; do Thou even now fulfil the suppli-
 cations of Thy servants as far as is fitting, supplying us in

this present age with the knowledge of Thy truth, and in that which is to come granting us life eternal.

¶ *The Choir having ceased, he continues aloud,*

Ὅτι ἀγαθὸς καὶ φιλό-
 θραπος Θεὸς ὑπάρχεις, καὶ
 σοὶ τὴν δόξαν ἀναπέμπομεν,
 τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ
 τῷ ἁγίῳ Πνεύματι, νῦν, καὶ
 ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων.

R. Ἀμήν.

FOR Thou art a good and
 tender GOD, and to
 Thee the glory we ascribe,
 to the FATHER, and to the
 SON, and to the HOLY SPI-
 RIT, now, and ever, and to
 the ages of ages.

Ry. Amen.

¶ *Then the Choir sings the third Antiphon, which is on Sundays and festivals, unless otherwise directed, the Beatitudes.*

Ἐν τῇ βασιλείᾳ σου
 μνήσθητι ἡμῶν, Κύριε· ὅταν
 ἔλθῃς ἐν τῇ βασιλείᾳ σου.

IN Thy kingdom remem-
 ber us, O LORD; when
 Thou comest in Thy king-
 dom.

Μακάριοι οἱ πτωχοὶ τῷ
 πνεύματι, ὅτι αὐτῶν ἐστὶν
 ἡ βασιλεία τῶν οὐρανῶν.
 Μακάριοι οἱ πενθοῦντες,
 ὅτι αὐτοὶ παρακληθήσονται.
 Μακάριοι οἱ πραεῖς, ὅτι
 αὐτοὶ κληρονομήσουσι τὴν
 γῆν. Μακάριοι οἱ πεινῶν-
 τες καὶ διψῶντες τὴν δι-
 καιοσύνην, ὅτι αὐτοὶ χορ-
 τασθήσονται. Μακάριοι οἱ
 ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθή-
 σονται. Μακάριοι οἱ καθα-
 ροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν
 Θεὸν ὄψονται. Μακάριοι

BLESSED are the poor
 in spirit: for theirs
 is the kingdom of heaven.
 Blessed are they that mourn:
 for they shall be comforted.
 Blessed are the meek: for
 they shall inherit the earth.
 Blessed are they which do
 hunger and thirst after
 righteousness: for they shall
 be filled. Blessed are the
 merciful: for they shall ob-
 tain mercy. Blessed are
 the pure in heart: for they
 shall see GOD. Blessed are
 the peacemakers: for they
 shall be called the children
 of GOD. Blessed are they

οἱ εἰρηνοποιοὶ, ὅτι αὐτοὶ υἱοὶ
 Θεοῦ κληθήσονται. Μακά-
 ριοι οἱ δεδιωγμένοι ἕνεκεν
 δικαιοσύνης, ὅτι αὐτῶν ἐστὶν
 ἡ βασιλεία τῶν οὐρανῶν.
 Μακάριοι ἐστε ὅταν ὀνειδί-
 σωσιν ὑμᾶς καὶ διώξωσι,
 καὶ εἴπωσι πᾶν πονηρὸν
 ῥῆμα καθ' ὑμῶν, ψευδόμενοι,
 ἕνεκεν ἐμοῦ. Χαίrete καὶ
 ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς
 ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.

Δόξα τῷ Πατρὶ, καὶ τῷ
 Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι,

Καὶ νῦν, καὶ ἀεὶ, καὶ
 εἰς τοὺς αἰῶνας τῶν αἰώνων.
 Ἀμήν.

which are persecuted for
 righteousness' sake : for
 theirs is the kingdom of
 heaven. Blessed are ye,
 when men shall revile you,
 and persecute you, and shall
 say all manner of evil against
 you falsely, for My sake.
 Rejoice, and be exceeding
 glad : for great is your re-
 ward in heaven.

GLORY to the FATHER,
 and to the SON, and
 to the HOLY SPIRIT,

Both now, and ever, and
 to the ages of ages. Amen.

¶ *With these verses are alternated certain moveable verses, or troparia, proper to the day.*

¶ *During this Antiphon the Deacon does not move, nor the Priest offer a secret prayer. But when the Choir come to the ascription of glory, "Glory to the FATHER," &c., THE LITTLE ENTRANCE commences as follows : The Deacon enters the holy sanctuary, and he and the Priest bow together three times before the holy table. Then the Priest takes from the altar the book of the holy Gospel, and gives it to the Deacon. Then they move in procession, with lighted tapers borne before them, through the side door, into the Chapel of the Credence, pass through it, and come out into the Church by the Credence door in the image screen ; they proceed round the Choir, and advance up the middle of it towards the holy gates of the sanctuary. They stop before entering, in the accustomed spot, and the Deacon says secretly,*

LET us supplicate of the LORD.

¶ *Then the Priest recites secretly the Prayer of the Entrance, saying,*

LORD, LORD our God, Thou Who hast ordained in the heavens hosts and armies of angels and archangels for the service of Thy glory, cause there to be with our entrance an entrance of holy angels, serving with us, and with us glorifying Thy goodness. For to Thee is due all glory, honour, and adoration, to the FATHER, and to the SON, and to the HOLY SPIRIT, now, and ever, and to the ages of ages.

¶ *The Deacon answers secretly.*

Amen.

¶ *Then he points towards the east with his right hand, holding his stole with the three fingers of it, and says secretly to the Priest,*

[Bless, my lord, the holy entrance.]

¶ *The Priest blesses it, saying secretly.*

BLESSED is the entrance of Thy saints, now, and ever, and to the ages of ages.

¶ *The Deacon answers secretly.*

Amen.

¶ *Then, if it be a Community Church, and the Abbot be present, the Deacon takes the book of the holy Gospel to him, and he kisses it; otherwise he gives it to the Priest to kiss. As soon, then, as the Choir have finished the third Antiphon, the Deacon advances in the middle, so as to stand in front of the Priest, and elevates his hands so as to exhibit the holy Gospel, saying with a loud voice,*

Σοφία, ὁρθοί.

WISDOM—upright all.

¶ *Meanwhile the Deacon bows, and the Priest likewise bows behind him. They both enter the holy sanctuary, and the Deacon lays down the book of the holy Gospel on the holy table. Then,*

for the entrance, the Choir sings certain Troparia ; on Sundays and festivals, unless otherwise directed, the first is—

Δεῦτε προσκυνήσωμεν,
καὶ προσπέσωμεν τῷ Χρισ-
τῷ· σῶσον ἡμᾶς Τίς Θεοῦ,
ὁ ἀναστὰς ἐκ νεκρῶν, ψάλ-
λοντάς σοι· Ἀλληλούϊα.

COME, let us worship,
and bow down to
CHRIST: O SON of GOD,
Who didst rise from the
dead, save us who sing to
Thee, Alleluia.

¶ *And other verses follow proper to the day.*

¶ *When the Troparia are over, the Deacon still within the sanc-
tuary says aloud,*

Τοῦ Κυρίου δεηθῶμεν.

LET us supplicate of the
LORD.

Ε. Κύριε ἐλέησον.

R. LORD, have mercy.

¶ *The Priest says aloud.*

Ὅτι ἅγιος εἰ ὁ Θεὸς
ἡμῶν, καὶ σοὶ τὴν δόξαν
ἀναπέμπομεν, τῷ Πατρὶ,
καὶ τῷ Τίῳ, καὶ τῷ ἁγίῳ
Πνεύματι, νῦν, καὶ ἀεὶ,

FOR holy art Thou, O
our GOD, and to Thee
the glory we ascribe, to the
FATHER, and to the SON,
and to the HOLY SPIRIT,
now, and ever,

¶ *The Deacon continues aloud.*

Καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

And to the ages of ages.

Ε. Ἀμήν.

R. Amen.

¶ *Then the Choir sings the Trisagion, unless otherwise directed.*

Ἅγιος ὁ Θεός, ἅγιος
ισχυρὸς, ἅγιος ἀθάνατος,
ἐλέησον ἡμᾶς.

HOLY GOD, holy Mighty,
holy Immortal, have
mercy on us.

Ἅγιος ὁ Θεός, ἅγιος
ισχυρὸς, ἅγιος ἀθάνατος,
ἐλέησον ἡμᾶς.

Holy God, holy Mighty,
holy Immortal, have mercy
on us.

Ἅγιος ὁ Θεός, ἅγιος

Holy God, holy Mighty

ἰσχυρὸς, ἅγιος ἀθάνατος,
ἐλέησον ἡμᾶς.

Δόξα τῷ Πατρὶ, καὶ τῷ
Τῷ, καὶ τῷ ἁγίῳ Πνεύματι,

Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Ἄγιος ἀθάνατος, ἐλέησον
ἡμᾶς.

Ἄγιος ὁ Θεὸς, ἅγιος
ἰσχυρὸς, ἅγιος ἀθάνατος,
ἐλέησον ἡμᾶς.

holy Immortal, have mercy
on us.

Glory to the FATHER, and
to the SON, and to the
HOLY SPIRIT,

Both now, and ever, and
to the ages of ages. Amen.

Holy Immortal, have mer-
cy on us.

Holy GOD, holy Mighty,
holy Immortal, have mercy
on us.

¶ Meanwhile the Deacon says secretly to the Priest,

[Bless, my lord, the time of the Trisagion.]

¶ And the Priest offers in secret the prayer of the Trisagion.

() GOD, Thou that art holy, Thou that restest in holies,
Thou that with the triple cry of holy art hymned by
the seraphim, and by the cherubim glorified, and by every
heavenly power adored; Thou that from non-existence
didst bring into existence all things; Thou that didst
create man after Thine own image and likeness, and with
Thine every gift didst adorn him; Thou that givest to
him that asks, wisdom and understanding, and dost not
overlook the sinner, but grantest him penance to salva-
tion; Thou that hast made us Thy humble and unworthy
servants, worthy even in this hour to stand before the glory
of Thy holy altar, and offer Thee the adoration and the
glorification which is Thy due; Thyself, LORD, receive,
even from the mouth of us sinners, the hymn Trisagion,
and visit us in Thy goodness. Forgive us every trans-
gression, both voluntary and involuntary. Sanctify our
souls and our bodies; and grant us in holiness to adore
Thee all the days of our life, by the intercession of the
holy Mother of God, and of all the holy ones who have
from all ages pleased Thee. For holy art Thou, O our

God, and to Thee the glory we ascribe, to the FATHER, and to the SON, and to the HOLY SPIRIT, now, and ever, and to the ages of ages.

¶ *The Deacon answers secretly;*

Amen.

Then the Priest and the Deacon both bow three times before the holy table, and repeat secretly at the same time the Trisagion, saying,

HOLY God, holy Mighty, holy Immortal, have mercy on us.

Holy God, holy Mighty, holy Immortal, have mercy on us.

Holy God, holy Mighty, holy Immortal, have mercy on us.

Glory to the FATHER, and to the SON, and to the HOLY SPIRIT,

Both now, and ever, and to the ages of ages. **Amen.**

Holy Immortal, have mercy on us.

Holy God, holy Mighty, holy Immortal, have mercy on us.

¶ *The Deacon says secretly to the Priest,*

[**Command, my lord.**]

They both go to the throne, and when they are come to it the Priest says secretly,

BLESSED is he that cometh in the Name of the LORD.

¶ *The Deacon says,*

[**Bless, my lord, the Throne above.**]

¶ *The Priest says,*

BLESSED art Thou, Thou upon a throne of glory of Thy kingdom, Thou that sittest upon the Cherubim, ways, now, and ever, and to the ages of ages.

¶ *The Deacon answers,*

Amen.

¶ *When the Choir has done singing the Trisagion, the Reader comes out of the holy gates, and standing in his normal says aloud,*

Πρόσχωμεν.

ATTEND we.

¶ *The Reader says,*

Ἀλληλούϊα.

ALLELUIA.

¶ *The Deacon again,*

Σοφία.

WISDOM.

¶ *The Reader reads the Prokeimenon of the Epistle. If you cannot follow it, you may say.*

Ψ. Ἰησοῦς ἔλεγεν· ὁ ἄρτος ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

Ψ. JESUS said, The bread that I will give is My Flesh which I will give for life of the world.

Ρ. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

Ρ. Heaven and earth shall pass away, but my word shall not pass away.

¶ *Then he says,*

Ἐκ τοῦ ἁγίου Ἀποστόλου τ.δ. τὸ ἀνάγνωσμα.

THE Lesson from the Apostle N.

¶ *The Deacon again,*

Πρόσχωμεν.

ATTEND we.

¶ *Then follows the Epistle. If you cannot follow it, you read as follows:*

Ἀδελφοί, ἐγὼ παρέλαβον ἀπὸ τοῦ Κυρίου ὁ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρε-

BRETHREN, I have received of the Lord that which also I deliver unto you, That the Lord Jesus the same night

ἔλαβεν ἄρτον· καὶ
 πιστήσας ἔκλασε, καὶ
 ἰάβετε, φάγετε· τοῦτό
 στὶ τὸ σῶμα τὸ ὑπὲρ
 κλώμενον· τοῦτο ποι-
 ῖς τὴν ἐμὴν ἀνάμνησιν.
 ὕτως καὶ τὸ ποτήριον
 τὸ δειπῆσαι, λέγων·
 τὸ ποτήριον ἡ καινὴ
 ἐστὶν ἐν τῷ ἐμῷ
 τοῦτο ποιεῖτε, ὅσας
 πίνετε, εἰς τὴν ἐμὴν
 ἡσιν. Ὅσας γὰρ
 θίητε τὸν ἄρτον τοῦτον
 τὸ ποτήριον τοῦτο πί-
 ρὸν θάνατον τοῦ Κυρίου
 γγέλλετε ἄχρις οὗ ἂν
 Ὡστε ὅς ἂν ἐσθίῃ
 ρτον τοῦτον, ἢ πίνῃ τὸ
 ἰον τοῦ Κυρίου ἀνα-
 ἔνοχος ἔσται τοῦ σώ-
 ; καὶ αἵματος τοῦ Κυ-
 Δοκιμαζέτω δὲ ἅν-
 ῖς ἑαυτὸν, καὶ οὕτως ἐκ
 ἔρτου ἐσθιέτω, καὶ ἐκ
 ποτηρίου πινέτω. Ὁ
 ἰσθίων καὶ πίνων ἀνα-
 κρίμα ἑαυτῷ ἐσθίει καὶ
 μὴ διακρίνων τὸ σῶμα
 Κυρίου.

¶ *Then the Priest says aloud.*

ρήνη σοι.

which He was betrayed
 took bread: and when He
 had given thanks, He brake
 it, and said, Take, eat: this
 is My Body, which is bro-
 ken for you: this do in re-
 membrance of Me. After
 the same manner also He
 took the cup, when He had
 supped, saying, This cup is
 the new testament in My
 Blood: this do ye as oft as
 ye drink it, in remembrance
 of Me. For as often as ye
 eat this bread and drink
 this cup, ye do show the
 LORD's death till He come.
 Wherefore whosoever shall
 eat this bread, and drink
 this cup of the LORD, un-
 worthily, shall be guilty of
 the Body and Blood of the
 LORD. But let a man ex-
 amine himself, and so let
 him eat of that bread and
 drink of that cup. For he
 that eateth and drinketh un-
 worthily, eateth and drink-
 eth damnation to himself,
 not discerning the LORD's
 Body.

PEACE to thee.

THE DIVINE LITURGY

¶ *And the Reader answers,*

Καὶ τῷ πνεύματί σου. And to thy spirit. Alle-
' Ἀλληλούϊα. luia.

¶ *The Deacon again says,*

Σοφία.

WISDOM.

¶ *And the Choir sings,*

' Ἀλληλούϊα. ' Ἀλληλούϊα. A LLELUIA. Alleluia.
' Ἀλληλούϊα. Alleluia.

¶ *Then follows the proper Anthem of the Alleluia.**Here you may say,*

Ψ. 'Εγώ εἰμι ὁ ἄρτος Ὡ. I am the bread of life.
τῆς ζωῆς.

Β. 'Ἡ γὰρ σὰρξ μου Ργ. For My flesh is meat
ἀληθῶς ἐστι βρωσις. indeed.

¶ *Meanwhile the Deacon takes the thurible and incense, and goes into the sanctuary to the Priest, whose blessing he obtains. Then he censens first the holy table round and round, then the whole sanctuary, and lastly the Priest. The Priest at the same time says the Prayer before the Gospel secretly.*

LIGHTEN forth in our hearts, tender LORD, the inextinguishable light of Thy Divine knowledge, and open the eyes of our understanding to the comprehension of the preaching of Thy Gospel. Plant in us also a fear of Thy blessed commandments, that we may trample on every carnal lust, and seek after a spiritual citizenship, both saying and doing all things to Thy pleasure. For Thou art the illumination of our souls and of our bodies, CHRIST our GOD, and to Thee the glory we ascribe, with Thy unoriginate FATHER, and Thy all-holy, and good, and life-giving SPIRIT, now, and ever, and to the ages of ages.

¶ *The Deacon answers secretly,*

Amen.

Deacon having put down the thurible, goes up to the Priest, bowing his head before him. Then, with his stole, he takes up the book of the holy Gospels with the tips of his fingers. He goes to the spot of the holy table where it is lying, and says se-

cretly, my lord, the evangelist of the holy apostle, and
ist N.

The Priest signs him with the Cross, saying secretly,

God, through the prayers of the holy, glorious
and evangelist N., give utterance to thee who
enlightenest, with much power, for the fulfilment of the
promise of His Beloved SON, but our LORD, JESUS CHRIST.

¶ *The Deacon answers secretly,*

Amen.]

He bows with reverence to the holy Gospel, and takes it up from the altar. He comes out of the holy gates, and goes in procession, preceded by lighted tapers, to the pulpit or other appointed place, and there stands. The Priest then, standing at the right of the holy table, with his back to it and his face to the west, says aloud,

α, ὁρθοί, ἀκούσω-
 τοῦ ἁγίου εὐαγγελίου.
 πάντες.

καὶ τῷ πνεύματι

WISDOM—upright all
 —let us hear the holy
 Gospel.—Peace to all.

Rz. And to thy spirit.

¶ *The Deacon says,*

τοῦ κατὰ τ.δ. ἁγίου
 εὐαγγελίου τὸ ἀνάγνωσμα.

δόξα σοι Κύριε, δόξα

THE Lesson from the holy
 Gospel according to N.

Rz. Glory to Thee, LORD,
 glory to Thee.

¶ *The Priest says,*

προσκύνη-
 σωμεν.

ATTEND we.

* *The Deacon reads the Gospel. If you cannot follow it, you may read as follows:*

Ἰησοῦς ἔλεγεν· Ἡ σὰρξ μου ἀληθῶς ἐστὶ βρωσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις. Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. Καθὼς ἀπέστειλέ με ὁ ζῶν Πατήρ, καὶ γὰρ ζῶ διὰ τὸν Πατέρα· καὶ ὁ τρώγων με καὶ κεῖνος ζήσεται δι' ἐμέ. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.

JESUS said, My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him. As the living FATHER hath sent Me, and I live by the FATHER: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

¶ *After the Gospel the Priest says,*

[Εἰρήνη σοι τῷ εὐαγγελιζομένῳ.

Peace to thee that evangelizest.

¶ *The Deacon answers.*

Καὶ τῷ πνεύματί σου.

And to thy spirit.]

¶ *The Choir sings,*

¹ Δόξα σοι Κύριε, δόξα σοι. Δόξα σοι Κύριε, δόξα σοι. Δόξα σοι Κύριε, δόξα σοι.

GLORY¹ to Thee, LORD, glory to Thee. Glory to Thee, LORD, glory to Thee. Glory to Thee, LORD, glory to Thee.

¹ In Russia said only once.

he Deacon meanwhile enters the sanctuary through the holies, and gives the book of the holy Gospel to the Priest. When he comes out again, and, standing in his normal place says.

Εἰπωμεν πάντες ἐξ ὅλης
ψυχῆς, καὶ ἐξ ὅλης τῆς
νοίας ἡμῶν εἰπωμεν,

℟. Κύριε ἐλέησον.¹
Κύριε ἐλέησον.
Κύριε ἐλέησον.

LET us all say with our
whole soul, and with
our whole mind let us say,

Rz. LORD,¹ have mercy.
LORD, have mercy.
LORD, have mercy.

Κύριε Παντοκράτορ, ὁ
ς τῶν πατέρων ἡμῶν,
ιεθά σου, ἐπάκουσον, καὶ
ῖσον.

℟. Κύριε ἐλέησον.¹
Κύριε ἐλέησον.
Κύριε ἐλέησον.

LORD Almighty, God of
our fathers, we beseech
Thee, hear, and have mercy.

Rz. LORD,¹ have mercy.
LORD, have mercy.
LORD, have mercy.

Ελέησον ἡμᾶς ὁ Θεός,
ἀ τὸ μέγα ἔλεός σου,
ιεθά σου, ἐπάκουσον, καὶ
ῖσον.

℟. Κύριε ἐλέησον.
Κύριε ἐλέησον.
Κύριε ἐλέησον.

HAVE mercy on us, O
God, according to Thy
great mercy, we beseech
Thee, hear, and have mercy.

Rz. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Ἐτι δεόμεθα ὑπὲρ τῶν
βῶν, καὶ ὀρθοδόξων Χρι-
στῶν.

℟. Κύριε ἐλέησον.
Κύριε ἐλέησον.
Κύριε ἐλέησον.²

AGAIN we beseech Thee
for devout and ortho-
dox Christians.

Rz. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.²

ⁿ Russia said only once.

ⁿ some states is inserted here, "Again we beseech Thee for strength, glory, long and sole rule, health and salvation of our most pious and holy preserved sovereign N., and we most earnestly beseech the Lord

*Ετι¹ δεόμεθα ὑπὲρ τοῦ
Ἀρχιεπισκόπου ἡμῶν, τ. δ.

R. Κύριε ἐλέησον.
Κύριε ἐλέησον.
Κύριε ἐλέησον.

*Ετι δεόμεθα ὑπὲρ τῶν
ἀδελφῶν ἡμῶν, τῶν Ἱερῶν,
ιερομονάχων, ιεροδιακόνων,
καὶ πάσης τῆς ἐν Χριστῷ
ἡμῶν ἀδελφότητος.

R. Κύριε ἐλέησον.
Κύριε ἐλέησον.
Κύριε ἐλέησον.

²*Ετι δεόμεθα ὑπὲρ τῶν
μακαρίων καὶ ἀειμνήστων
κτητόρων³ τῆς ἁγίας Μονῆς
ταύτης, καὶ ὑπὲρ πάντων
τῶν προαναπαυσαμένων πα-
τέρων, καὶ ἀδελφῶν ἡμῶν,
τῶν ἐνθάδε κειμένων, καὶ
ἀπανταχοῦ ὀρθοδόξων.

R. Κύριε ἐλέησον.
Κύριε ἐλέησον.
Κύριε ἐλέησον.

A GAIN¹ we beseech Thee
for our archbishop N.

Rz. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

A GAIN we beseech Thee
for our brethren, for
the Priests secular and re-
gular, for Deacons, and
for all our brotherhood in
CHRIST.

Rz. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

A GAIN² we beseech Thee
for the blessed and
ever memorable founders³ of
this holy abode, and for
all our fathers and breth-
ren, and those that here
lie, and the orthodox that
lie everywhere, that have
fallen asleep before us.

Rz. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

our God to prosper him in all things, and to subdue under his feet every enemy and adversary.

R. LORD, have mercy. LORD, have mercy. LORD, have mercy. Again we pray for the Imperial (or Royal) family.

R. LORD, have mercy. LORD, have mercy. LORD, have mercy."

¹ In Russia and Greece this is read, "Again we beseech Thee for the most holy governing Synod, and for our archbishop."

² In some states is here inserted, "Again we beseech Thee for the orthodox Patriarchs, and for their majesties, kings and queens."

R. LORD, have mercy. LORD, have mercy. LORD, have mercy."

³ If not in a community church is said, "of this holy church—τῆς ἁγίας ἐκκλησίας ταύτης"—or, "τοῦ ἱεροῦ ναοῦ τούτου—of this holy sanctuary."

α ὑπὲρ ἐλέ-
νης, ὑγιείας,
κέψεως, συγ-
κλῆ ἀφέσεως
δούλων τοῦ
ἱεροῦ τῆς
αὐτῆς.

ἐξουσίαν.

ἐξουσίαν.

ἐξουσίαν.

κ ὑπὲρ τῶν
ν καὶ καλ-
τῶ ἀγίῳ καὶ
τοῦτῳ, κοπι-
των, καὶ ὑπὲρ
ς λαοῦ, τοῦ
τὸ παρὰ σοῦ
τιον ἔλεος.

ἐξουσίαν.

ἐξουσίαν.

ἐξουσίαν.

A GAIN we beseech Thee
for mercy, life, peace,
health, salvation, protection,
forgiveness, and remission
of sins, for the servants of
God,¹ the brethren of this
holy abode.

Rz. LORD, have mercy.

LORD, have mercy.

LORD, have mercy.

A GAIN we beseech Thee
for those that bear
fruit and do good works in
this holy and all-venerable
sanctuary, the servers, the
singers, and for the people
that stand round about and
expect the great and rich
mercy that is from Thee.

Rz. LORD, have mercy.

LORD, have mercy.

LORD, have mercy.

While the Priest prays secretly, as follows :

GOD, receive this intense supplication from
us, and have mercy upon us according to
the multitude of Thy mercies, and send down Thy com-
forts, and upon all Thy people, that expect the
mercy that is from Thee.

Choir having ceased, he continues aloud,

ν καὶ φιλάν-
θρωποις, καὶ

FOR a merciful and ten-
der God Thou art,

community church is said—"τῶν δούλων τοῦ Θεοῦ
ὁρθοδόξων Χριστιανῶν—for the servants of
orthodox Christians."

σοι τὴν δόξαν ἀναπέμπομεν,
τῷ Πατρὶ, καὶ τῷ Τῷ, καὶ
τῷ ἁγίῳ Πνεύματι, νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

R. Ἀμήν.

and to Thee the glory we
ascribe, to the FATHER, and
to the SON, and to the HOLY
SPIRIT, now, and ever, and
to the ages of ages.

Ry. Amen.

¶ *In Masses for the Dead the following is now performed. The Deacon, standing as before, continues the ectene, saying aloud,*

HAVE mercy upon us, O God, according to Thy great mercy; we beseech Thee, hear, and have mercy.

Ry. LORD, have mercy. LORD, have mercy. LORD, have mercy.

Furthermore we pray for the repose of the souls of Thy servants, *N. N.*, that Thou wouldst forgive them all their sins, voluntary and involuntary.

Ry. LORD, have mercy. LORD, have mercy. LORD, have mercy.

Where the just rest, there make their souls to rest, O LORD, our God.

Ry. LORD, have mercy. LORD, have mercy. LORD, have mercy.

That Thou wouldest grant them the mercy of God, the kingdom of heaven, and forgiveness of their sins, we ask from Thee, O CHRIST, our immortal King and God.

Ry. Grant, LORD.

¶ *The Priest meanwhile prays secretly.*

() GOD of all spirits, and of all flesh, Who hast destroyed death, trodden down Satan, and given life to Thy world: grant, LORD, that the souls of Thy servants *N. N.*, departed this life, may rest in pleasant, happy, and peaceful places, whence pain, grief, and sighing are driven away. Blessed, tender LORD, forgive the sins they have committed in thought, word, and deed; for there is no man *that liveth and sinneth not*, Thou only art without sin,

OF S. JOHN CHRYSOSTOM.

Thy righteousness is an everlasting righteousness, a Thy Word is the Truth.

¶ *The Choir being done, he continues aloud.*

FOR Thou art the resurrection and the life, CHRIST our God, and the repose of Thy departed servants *N. N.* and to Thee the glory we ascribe, with Thy Unoriginat FATHER, and Thy all-holy, and good, and live-giving SPIRIT, now, and ever, and to the ages of ages.

Ry. Amen.

¶ *On common occasions the above is not said, and the Deacon proceeds at once.*

Εὐξασθε οἱ κατηχούμε-
νοι τῷ Κυρίῳ.

R. Κύριε ἐλέησον.

Οἱ πιστοὶ ὑπὲρ τῶν κα-
τηχουμένων δεηθῶμεν.

R. Κύριε ἐλέησον.

Ἵνα ὁ Κύριος αὐτοὺς
εἴσῃ.

R. Κύριε ἐλέησον.

Κατηχήσῃ αὐτοὺς τὸν
ὄν τῆς ἀληθείας.

R. Κύριε ἐλέησον.

ἀποκαλύψῃ αὐτοῖς τὸ
ᾠγέλιον τῆς δικαιοσύνης.

R. Κύριε ἐλέησον.

νώσῃ αὐτοὺς τῇ ἁγίᾳ
καθολικῇ καὶ ἀποσ-
τῇ Ἐκκλησίᾳ.

Ry. Κύριε ἐλέησον.

CATECHUMENS, pray
to the LORD.

Ry. LORD, have mercy.

Let us, the faithful, sup-
plicate for the catechumens.

Ry. LORD, have mercy.

That the LORD may have
mercy upon them.

Ry. LORD, have mercy.

May teach them the word
of truth.

Ry. LORD, have mercy.

May reveal to them the
Gospel of righteousness.

Ry. LORD, have mercy.

May unite them to His
holy, catholic, and apostolic
Church.

Ry. LORD, have mercy.

Σῶσον, ἐλέησον, ἀντιλα-
βοῦ, καὶ διαφύλαξον αὐτοὺς
ὁ Θεὸς, τῇ σῇ χάριτι.

B. Κύριε ἐλέησον.

Οἱ κατηχούμενοι τὰς
κεφαλὰς ὑμῶν τῷ Κυρίῳ
κλίνατε.

B. Σοὶ Κύριε.

Save them, hav
upon them, help t
keep them, O God
grace.

Rz. LORD, have

Catechumens, b
heads to the LORD

Rz. To Thee, Lo

¶ Meanwhile the Priest offers secretly the Prayer of
chumens before the holy Canon.

LORD our God, Thou that dwellest on high,
holdest the humble, Thou that, as the sal
mankind, didst send forth Thine Only-Begott
and our GOD and LORD, JESUS CHRIST, look do
Thy servants, the catechumens, that have bowed th
to Thee: and make them worthy in due seaso
layer of regeneration, of the remission of sins, an
robe of immortality: unite them to Thy Holy,
and Apostolic Church, and number them toget
Thy elect flock.

¶ The Choir being done, he continues aloud.

ἵνα καὶ αὐτοὶ σὺν ἡμῖν
δοξάζωσι τὸ πάντιμον, καὶ
μεγαλοπρεπὲς ὄνομά σου,
τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ,
καὶ τοῦ ἁγίου Πνεύματος,
νῦν καὶ ἀεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

B. Ἀμήν.

THAT they also
may glorify
honourable and
Name, the Name
FATHER, and of t
and of the HOLY
now, and ever, an
ages of ages.

Rz. Amen.

¶ The Priest unfolds and spreads the corporal

¶ *The Deacon proclaims aloud,*

κατηχούμενοι προ-
οὶ κατηχούμενοι
· ὅσοι κατηχού-
ἐλθετε· μήτις τῶν
ἐένων· ὅσοι πιστοί.

AS many of you as are catechumens, depart; catechumens, depart: as many of you as are catechumens, depart: let there be no catechumen: as many as are faithful.

¶ *Then,*

καὶ ἔτι, ἐν εἰρήνῃ
οὐ δεηθῶμεν.

AGAIN, and again, in peace let us supplicate of the LORD.

ἱρίε ἐλέησον.

Rz. LORD, have mercy.

αβοῦ, σῶσον, ἐλέη-
διαφύλαξον ἡμᾶς,
ἧ σῇ χάριτι.

HELP us, save us, have mercy on us, and keep us, O God, by Thy grace.

ἱρίε ἐλέησον.

Rz. LORD, have mercy.

WISDOM.

While the Priest offers secretly the first Prayer of the Faithful after the unfolding of the corporal.

ank Thee, LORD God of Powers, Who hast made worthy to stand even now at Thy holy altar, ll down before Thy compassions, for our own for the ignorances of the people: receive, O : supplication: make us to be worthy to offer plications, and prayers, and unbloody sacrifices, y people: and strengthen us, whom Thou hast l to this ministry, in the power of Thy HOLY lamelessly and stainlessly, with a pure wit- our conscience, to call upon Thee in every place: that when Thou hearest us, Thou may- erciful to us in the multitude of Thy good-

¶ *He then continues aloud, that is to say, just after the Deacon has cried "Wisdom,"*

Ὅτι πρέπει σοι πᾶσα
δόξα, τιμὴ, καὶ προσκύνησις,
τῷ Πατρὶ, καὶ τῷ Υἱῷ,
καὶ τῷ ἁγίῳ Πνεύματι, νῦν
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

R. Ἀμήν.

FOR to Thee are due all
glory, honour, and ado-
ration, to the FATHER, and
to the SON, and to the HOLY
SPIRIT, now, and ever, and
to the ages of ages.

Ry. Amen.

¶ *The Deacon continues.*

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ,
τοῦ Κυρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέη-
σον, καὶ διαφύλαξον ἡμᾶς,
ὁ Θεὸς, τῇ σῇ χάριτι.

R. Κύριε ἐλέησον.

Σοφία.

AGAIN, and again, in
peace let us supplicate
of the LORD.

Ry. LORD, have mercy.

HELP us, save us, have
mercy on us, and keep
us, O God, by Thy grace.

Ry. LORD, have mercy.

WISDOM.

¶ *The Priest meanwhile offers secretly the second Prayer of the Faithful.*

AGAIN and often do we fall down before Thee, and beseech Thee, O Thou good and tender, to look down upon our supplication, and cleanse our souls and bodies from every defilement of flesh, and spirit: and grant that our standing by Thy holy altar may be irreprehensible and unblameable: and give, O God, to those that pray with us, an advance of life, and faith, and spiritual understanding: give to them always with fear and love to adore Thee irreprehensibly, and blamelessly to partake of Thy holy Mysteries, and make them worthy of Thy heavenly kingdom.

¶ *He continues aloud,*

Ὅπως ὑπὸ τοῦ κράτους
σου πάντοτε φυλαττόμενοι
σοὶ δόξαν ἀναπέμπωμεν, τῷ
Πατρὶ, καὶ τῷ Τίῳ, καὶ τῷ
ἁγίῳ Πνεύματι, νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

THAT by Thy might al-
ways defended, to Thee
we may ascribe glory, to
the FATHER, and to the
SON, and to the HOLY
SPIRIT, now, and ever, and
to the ages of ages.

R. Ἀμήν.

Ry. Amen.

¶ *Then, unless otherwise directed, the Choir sings the Cherubic Hymn. It is sung at great length with a pause in the middle, so that the Great Entrance takes place during it, and it is not finished till the Deacon is ready to leave the sanctuary at the Offertory. It is as follows:*

Οἱ τὰ χερουβὶμ, μυστι-
κῶς εἰκονίζοντες, καὶ τῇ
ζωοποιῷ Τριάδι τὸν Τρισά-
γιον ὕμνον προσάδοντες, πᾶ-
σαν τὴν βιωτικὴν ἀποθώ-
μεθα μερίμναν·

LET us, the cherubim
mystically imaging,
and to the life-giving Tri-
nity the hymn Trisagion
singing, all care of life lay
aside:

Ὡς τὸν Βασιλέα τῶν ὅλων
ὑποδεξόμενοι, ταῖς ἀγγελ-
λικαῖς ἀοράτως δορυφορού-
μενον¹ τάξειςιν. Ἀλλη-
λούϊα. Ἀλληλούϊα. Ἀλ-
ληλούϊα.

As about to receive the
King of all, by the angelic
orders invisibly attended.¹
Alleluia. Alleluia. Alleluia.

¶ *Meanwhile the Priest begins by saying secretly the Prayer of the Cherubic Hymn.*

NONE is worthy among them that are bound with
fleshly lusts and pleasures, to approach, or to draw
near, or to offer to Thee, King of glory: for ministry

¹ The ancient Imperial guard bore the Cæsar aloft on their spears. The sublime words of this hymn are incapable of translation.

to Thee is great and awful even to the heavenly Powers themselves. But yet through Thy untold and unmeasured tenderness to man, Thou hast become man unchangeably and immutably, and hast assumed the title of our High Priest, and given to us the priesthood of this liturgical and unbloody sacrifice, as being LORD of all: for Thou alone, O LORD our GOD, art LORD of the things that are in heaven, and of the things that are in earth, Thou that art borne on a cherubic throne, Thou that art LORD of the seraphim, and King of Israel, Thou that only art Holy, and in Holies retest. Thee then I adjure, Thou that alone art good and ready to hear, look down upon this sinner, myself, Thy unworthy servant, and purify my soul and my heart from an evil conscience: and strengthen me with the power of Thy HOLY SPIRIT, being girt with the grace of the priesthood, to stand at this Thy holy table, and to offer Thy holy and immaculate Body and Thy precious Blood. For to Thee I come, bending my neck, and supplicate of Thee: turn not away Thy face from me, nor reject me from among Thy children, but graciously grant that by this sinner, myself, Thy unworthy servant, these gifts may be offered to Thee. For Thou art the offerer, and the offered, and the received, and the distributed, CHRIST, our GOD, and to Thee the glory we ascribe, with Thy Unoriginate FATHER, and Thy all-holy, and good, and life-giving SPIRIT, now, and ever, and to the ages of ages.

¶ *The Deacon answers secretly,*

Amen.

¶ *Then the GREAT ENTRANCE commences as follows: First, the Priest and Deacon recite secretly the Cherubic Hymn.*

I ET us, the cherubim mystically imaging and to the life-giving Trinity the hymn Trisagion singing, all care of life lay aside: as about to receive the King of all, by the angelic orders invisibly attended. Alleluia. Alleluia. Alleluia.

¶ *Then the Deacon takes the thurible and puts incense into it, and goes to the Priest, whose blessing he obtains. And so he*

censes first the holy table round and round, then the whole sanctuary, and lastly the Priest, or the Priest censes the sanctuary and table, and then goes out and censes the image and people. Both Priest and Deacon recite secretly the Psalm Miserere.

PSALM LI.

HAVE mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against Thee, Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from Thy presence; and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit.

Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness.

O LORD, open Thou my lips and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon Thine altar.

¶ *Then they recite other acts of penance, such as they choose, or time permits. Afterwards they go through the side door into the Chapel of the Credence, the Deacon walking before the Priest. They go up to the Credence table, and the Deacon censes the Elements prepared upon it, and says secretly,*

O GOD, be merciful to me a sinner. O GOD, be merciful to me a sinner. O GOD, be merciful to me a sinner.

¶ *Then he says secretly to the Priest,*

[Lift up, my lord.]

¶ *The Priest takes the pall and puts it upon the Deacon's left shoulder, saying secretly,*

LIFT up your hands to the holies, and bless the LORD.

¶ *Then he takes the holy paten and puts it with all care and reverence upon the Deacon's head, the Deacon at the same time holding the thurible with one of his fingers. The Priest himself takes the holy chalice into his hands. Then they come out into the Church by the Credence door in the image screen, and proceed round the Choir and up the middle of it towards the holy gates of the sanctuary, in procession, with lighted tapers borne before them, and as much pomp as possible, the Deacon still walking in front of the Priest. During the procession both Priest and Deacon pray for all, saying secretly,*

THE¹ LORD God remember us all in His kingdom, always, now, and ever, and to the ages of ages.

¹ In some places the following is introduced, during the procession, in the pause between the end of the first part and the commencement of the second part of the Cherubic Hymn. The Deacon says aloud, "The LORD God remember our sovereign, N., in His kingdom, always, now, and ever,

¶ *The Deacon passes through the holy gates into the sanctuary, and stands on the right hand; and as the Priest is about to enter, he says to him secretly,*

THE LORD GOD remember thy priesthood in His kingdom, always, now, and ever, and to the ages of ages. Amen.

¶ *And the Priest answers him,*

THE LORD GOD remember thy diaconate in His kingdom, always, now, and ever, and to the ages of ages.

¶ *The Deacon answers,*

Amen.

¶ *The Priest then puts down the holy chalice upon the holy table: after which he takes the holy paten off the Deacon's head and puts it also down on the holy table, saying meanwhile, secretly,*

THE honourable Joseph took Thy immaculate Body down from the cross, and wrapped it in clean linen with spices, and placed and closed it in a new tomb.

In the grave bodily, in hades spiritually, in Paradise with the thief, as on the throne with the FATHER, and the HOLY SPIRIT, Thou wast GOD, O CHRIST, filling all things, Thyself uncircumscribed.

How life-giving, how much more beautiful than Paradise, how truly more splendid in appearance than any royal chamber is, O CHRIST, Thy tomb, the fountain of our resurrection.

¶ *Then the Priest takes the coverings from the sacred paten and the holy chalice, and puts them on one side, in a part of the holy table. Afterwards he takes the pall from the Deacon's shoulder, censes it, and then veils the Elements with it, saying secretly,*

THE honourable Joseph took Thy immaculate Body down from the cross, and wrapped it in clean

and to the ages of ages. R. Amen. The LORD GOD remember the most holy governing Synod, (or, our Archbishop, N.,) in His kingdom, always, now, and ever, and to the ages of ages. R. Amen. The LORD GOD remember us and all orthodox Christians in His kingdom, always, now, and ever, and to the ages of ages. R. Amen." Then the Cherubic Hymn is finished.

linen with spices, and placed and closed it in a new tomb.

¶ *He then takes the thurible from the Deacon, who says to him secretly,*

DO good, my lord.

¶ *And the Priest censers the Elements as they lie veiled three times, saying meanwhile secretly,*

DO good, O LORD, in Thy good pleasure unto Zion; build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering;

Then shall they offer bullocks upon Thine altar.

¶ *He puts down the thurible, and draws his hands and arms within the chasuble, so as to let it fall down straight all round. He bends his head, and says secretly to the Deacon,*

REMEMBER me, brother and fellow-servant.

¶ *The Deacon secretly answers him,*

THE LORD GOD remember thy priesthood in His kingdom.

¶ *Then the Deacon bends his head, at the same time holding his stole with the three fingers of his right hand, and says secretly to the Priest,*

PRAY for me, my holy lord.

¶ *The Priest secretly answers him,*

THE HOLY SPIRIT shall come upon thee, and the power of the Highest shall overshadow thee.

¶ *The Deacon says secretly,*

THE same Spirit shall serve with us all the days of our life. Remember me, my holy lord.

¶ *The Priest says again secretly,*

THE LORD GOD remember thee in His kingdom, now, and ever, and to the ages of ages.

¶ *The Cherubic Hymn being finished, the Deacon having secretly said Amen, and kissed the right hand of the Priest, goes out and standing in his usual place, says,*

Πληρώσωμεν τὴν δέησιν
ἡμῶν τῷ Κυρίῳ.

℞. Κύριε ἐλέησον.

Ἐπεὶ τῶν προτεθέντων
τιμίων δώρων, τοῦ Κυρίου
δεηθῶμεν.

℞. Κύριε ἐλέησον.

Ἐπεὶ τοῦ ἁγίου οἴκου
τούτου, καὶ τῶν μετὰ πίσ-
τεως, εὐλαβείας, καὶ φόβου
Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ
Κυρίου δεηθῶμεν.

℞. Κύριε ἐλέησον.

Ἐπεὶ τοῦ ρυσθῆναι ἡμᾶς
ἀπὸ πάσης θλίψεως, ὀργῆς,
κινδύνου, καὶ ἀνάγκης, τοῦ
Κυρίου δεηθῶμεν.

℞. Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέη-
σον, καὶ διαφύλαξον ἡμᾶς,
ὁ Θεὸς, τῇ σῇ χάριτι.

℞. Κύριε ἐλέησον.

Τὴν ἡμέραν πᾶσαν, τελ-
εῖαν, ἁγίαν, εἰρηνικὴν, καὶ
ἀναμάρτητον, παρὰ τοῦ
Κυρίου αἰτησώμεθα.

℞. Παράσχου Κύριε.

LET us fulfil our suppli-
cation to the LORD.

Rz. LORD, have mercy.

FOR the precious gifts
that have been pro-
posed, let us supplicate of
the LORD.

Rz. LORD, have mercy.

FOR this holy house, and
for those that with
faith, reverence, and fear
of GOD, enter into it, let us
supplicate of the LORD.

Rz. LORD, have mercy.

FOR our deliverance from
all affliction, passion,
danger, and necessity, let
us supplicate of the LORD.

Rz. LORD, have mercy.

HELP us, save us, have
mercy on us, and keep
us, O GOD, by Thy grace.

Rz. LORD, have mercy.

THE whole day perfect,
holy, peaceful, sinless,
let us pray of the LORD.

Rz. Grant, LORD.

* Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν, καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Β. Παράσχου Κύριε.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Β. Παράσχου Κύριε.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Β. Παράσχου Κύριε.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ, καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Β. Παράσχου Κύριε.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικὰ, καὶ καλὴν ἀπολογίαν, τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ αἰτησώμεθα.

Β. Παράσχου Κύριε.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου Δεσποίνης ἡμῶν Θεοτό-

AN angel of peace, a faithful guide, a guardian of our souls, and of our bodies, let us pray of the LORD.

Ry. Grant, LORD.

PARDON and remission of our sins, and of our transgressions, let us pray of the LORD.

Ry. Grant, LORD.

WHAT is good and profitable for our souls, and peace for the world, let us pray of the LORD.

Ry. Grant, LORD.

THE completion in peace and penance of what remains of our time of life, let us pray of the LORD.

Ry. Grant, LORD.

THAT the ends of our lives may be Christian, that they may be painless, unashamed, and peaceful, and that our defence at the awful tribunal of CHRIST may be good, let us pray.

Ry. Grant, LORD.

COMMEMORATING our Lady, the all-holy, immaculate, supremely bles-

ρθένου Μαρίας,
τῶν Ἀγίων
ες, ἑαυτοὺς καὶ
καὶ πᾶσαν τὴν
ριστῶ τῷ Θεῷ

sed, glorious Mary, Mother
of God, and always a vir-
gin, together with all the
holy ones, let us commend
ourselves, and each other,
and our whole life to CHRIST,
our God.

ῥισ.

Rz. To Thee, LORD.

*The Priest offers secretly the Prayer of Oblation,
deposition of the divine gifts on the holy table.*

GOD, the All-powerful, the only holy, the
of the sacrifice of praise from them that
with all their heart, receive the supplication
also, and bring it to Thy holy altar, and
present to Thee, both gifts and spiritual
our own sins, and for the errors of the people,
worthy to find grace before Thee, that our
become acceptable to Thee, and that the
Thy grace may tabernacle upon us, and upon
s lying before Thee, and upon all Thy people.

The Deacon being ended, he continues aloud,

νικτιμῶν τοῦ
ου Τίου, μεθ'
εἰ, σὺν τῷ
ἀγαθῷ, καὶ
Πνεύματι, νῦν,
ἰς τοὺς αἰῶνας

THROUGH the mercies
of Thine Only-Begot-
ten Son, with Whom Thou
art blessed, with Thy all-
holy, and good, and life-giv-
ing Spirit, both now, and
ever, and to the ages of
ages—

Rz. Amen.

ρι.

Peace to all.

πνεύματί σου.

Rz. And to thy spirit.

¶ *The Deacon.*

μεν ἀλλήλους,
ὁμολογήσω-

LET us love each other,
that in one mind we
may confess—

¶ *The Choir.*

Πατέρα, Τὸν, καὶ ἅγιον FATHER, SON, and
Πνεῦμα, Τριάδα ὁμοούσιον SPIRIT, Trinity con-
καὶ ἀχώριστον. tial and undivided.

¶ *The Priest, bowing thrice, kisses the holy Element they lie veiled, saying secretly,*

I WILL love Thee, O LORD, my strength : the
my rock and my defence.

I will love Thee, O LORD, my strength : the
my rock and my defence.

I will love Thee, O LORD, my strength : the
my rock and my defence.

¶ *If there be two or more Priests, they all kiss the and each other on the shoulder, one saying,*

✠. CHRIST is among us.

¶ *And the others replying,*

Ry. He is, and will be.

¶ *Likewise the Deacon in the place where he stands bow with the Priest, and kisses his stole on its cross. And be two or more Deacons, they all kiss their stoles, other on the shoulder, one saying,*

✠. CHRIST is among us.

¶ *And the others replying,*

Ry. He is, and will be.

¶ *Then the Deacon calls aloud,*

Τὰς θύρας, τὰς θύρας· THE doors, the d
ἐν σοφίᾳ πρόσχωμεν. wisdom attend

¶ *The people recite the Creed.*

Πιστεύω εἰς ἓνα Θεὸν **I** BELIEVE in οἱ
Πατέρα παντοκράτορα, ποι- the FATHER Al

οὐρανοῦ καὶ γῆς, ὁρα-
 τὰ πάντων καὶ ἀορά-
 τα· Καὶ εἰς ἓνα Κύριον
 ἢ Χριστὸν, τὸν Τῖον
 ἐκ τοῦ πατρὸς μονογενῆ, τὸν
 ὃ Πατὴρ γεννηθέντα
 πάντων τῶν αἰώνων·
 ὁ φωτὶς, Θεὸν ἀληθινόν
 ἐκ τοῦ ἀληθινοῦ, γεννηθέν-
 τος, ὁμοούσιον
 τῷ πατρί· δι' οὗ τὰ πάντα
 ἐγένετο· τὸν δι' ἡμᾶς τοὺς
 ἀνθρώπους, καὶ διὰ τὴν
 ἐμὴν σωτηρίαν κατελ-
 θέντα ἐκ τῶν οὐρανῶν, καὶ
 ἐνανθρωπήσαντα ἐκ Πνεύματος
 ἁγίου, καὶ Μαρίας τῆς
 παρθένου, καὶ ἐνανθρωπή-
 σαντα, σταυρωθέντα τε
 ὑπὸ Πιλάτου Ποντίου Πι-
 λῆτος, καὶ παθόντα, καὶ
 ταφέντα· καὶ ἀναστάντα
 τῇ ἡμέρᾳ, κατὰ τὰς
 γραφάς· καὶ ἀνελθόντα
 εἰς οὐρανόν, καὶ καθε-
 σθῆναι ἐκ δεξιῶν τοῦ Πα-
 τρός· καὶ πάλιν ἐρχόμενον
 μετὰ τῆς δόξης, κρῖναι ζῶντας
 καὶ νεκρούς, οὗ τῆς βασι-
 λείας οὐκ ἔστι τέλος. Καὶ
 τὸ Πνεῦμα τὸ Ἅγιον,
 τὸ Ζωοποιόν, τὸ
 ὃ Πατὴρ ἐκπορευ-

Maker of heaven and earth,
 and of all things visible and
 invisible. And in one LORD
 JESUS CHRIST, the Only-
 Begotten SON of GOD, born
 of His FATHER before all
 ages; Light of Light, True
 GOD of True GOD, begotten
 not made, consubstantial
 with the FATHER; through
 Whom all things were;
 Who for us men and for
 our salvation came down
 from the heavens, and was
 made flesh by the HOLY
 SPIRIT and Mary the Vir-
 gin, and became man; and
 was crucified for us under
 Pontius Pilate, and suffered
 and was buried; and the
 third day He rose again,
 according to the Scriptures;
 and ascended into the hea-
 vens, and He is to come
 again in glory to judge both
 the living and the dead, of
 Whose kingdom there shall
 be no end. And in the HOLY
 SPIRIT, the LORD, the Life-
 giving, Who proceedeth
 from the FATHER, Who
 with FATHER and SON to-
 gether is adored and glori-
 fied, Who spoke through
 the prophets. In one ho-
 ly, Catholic, and Apostolic
 Church; I confess one
 Baptism for the remission
 of sins; I look for a Resur-
 rection of the dead, and a

όμενον, τὸ σὺν Πατρὶ καὶ
 ᾿Γιῶ συμπροσκυνούμενον, καὶ
 συνδοξαζόμενον, τὸ λαλῆ-
 σαν διὰ τῶν προφητῶν.
 Εἰς μίαν ἁγίαν, καθολικὴν,
 καὶ Ἀποστολικὴν Ἐκκλη-
 σίαν. Ὁμολογῶ ἐν Βάπ-
 τισμα εἰς ἄφεσιν ἁμαρτιῶν.
 Προσδοκῶ Ἀνάστασιν νεκ-
 ρῶν καὶ Ζωὴν τοῦ μέλλον-
 τος αἰῶνος. Ἀμήν.

Life of the world
 Amen.

¶ *The Deacon.*

Στῶμεν καλῶς, στῶμεν
 μετὰ φόβου· πρόσχωμεν
 τὴν ἁγίαν Ἀναφορὰν ἐν
 εἰρήνῃ προσφέρειν.

STAND we w
 we with fea
 we to offer in
 holy oblation.

¶ *The Choir answers,*

Ἐλεον εἰρήνης, θυσίαν
 αἰνέσεως.

A MERCY of
 sacrifice of I

THE CANON.

¶ *The Deacon bows and enters the holy sanctuary, to
 and reverently fans the holy Elements. The Prie
 pall from off the holy Elements, and puts it on one*

Ἡ χάρις τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ, καὶ
 ἡ ἀγάπη τοῦ Θεοῦ καὶ Πα-
 τρός, καὶ ἡ κοινωνία τοῦ
 ἁγίου Πνεύματος, εἴη μετὰ
 πάντων ὑμῶν.

THE grace of
 JESUS CHRIS
 love of our GOD
 THER, and the co
 of the HOLY SPIR
 you all.

Β. Καὶ μετὰ τοῦ πνεύ-
 ματός σου.

Rz. And with t

W. Ἄνω σχῶμεν τὰς
καρδίας.

R. Ἐχομεν πρὸς τὸν
Κύριον.

V. Εὐχαριστήσωμεν τῷ
Κυρίῳ.

R. Ἀξιὸν καὶ δίκαιόν
ἐστὶ προσκυνεῖν Πατέρα,
Υἱόν, καὶ ἅγιον Πνεῦμα,
τριάδα ὁμοούσιον, καὶ ἀχώ-
ριστον.

V. Upwards have we our
hearts.

R. We have them to-
wards the LORD.

V. Let us give thanks to
the LORD.

R. Meet and just is it to
worship FATHER, SON, and
HOLY SPIRIT, Trinity con-
substantial and undivided.

¶ *Meanwhile, the veil being drawn and the gates closed, the
Priest continues the Preface in secret.*

MEET and just is it to hymn Thee, to bless Thee, to praise Thee, to thank Thee, to worship Thee in all places of Thy dominion. For Thou art God unspeakable, inconceivable, invisible, incomprehensible, always I AM, still I AM : Thou, and Thy Only-Begotten SON, and Thy HOLY SPIRIT. Thou it was that from non-existence to existence broughtest us ; and when we were fallen aside raisedst us again, and leftest nothing undone to bring us to heaven and bestow on us Thy kingdom to come. For all these things we thank Thee, and Thine Only-Begotten SON, and Thy HOLY SPIRIT, for all that we know, and for all that we do not know, of the seen and of the unseen benefits that are come upon us. We thank Thee also for this service, which Thou condescendedst to receive from our hands, although there stand by Thee thousands of archangels, and myriads of angels, the cherubim, and the six-winged, many-eyed, soaring, winged seraphim.

¶ *He continues aloud, the Choir being ended.*

Τὸν ἐπινίκιον ὕμνον ᾄδον-
τα, βοῶντα, κεκραγόντα, καὶ
λέγοντα—

THE triumphal hymn
singing, crying, shout-
ing, and saying,

¶ *The Choir goes on,*

Ἁγίος, Ἁγίος, Ἁγίος,
Κύριος Σαβαώθ, πλήρης ὁ
οὐρανὸς καὶ ἡ γῆ δόξης σου.
Ὡσαννὰ ἐν τοῖς ὑψίστοις.

Εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου. Ὡσαν-
νὰ ἐν τοῖς ὑψίστοις.

HOLY, Holy, Holy, LORD
Sabaoth, full is the
heaven and the earth of
Thy glory. Hosanna in the
highest.

Blessed is he that cometh
in the name of the LORD.
Hosanna in the highest.

¶ *Meanwhile the Deacon takes the star-cover from the holy paten, makes a cross on it, kisses it, and puts it back; and the Priest continues to pray secretly,*

WITH these blessed powers, we also, O tender LORD, cry and say: Holy Thou art and All-holy, Thou and Thine Only-Begotten SON and Thy HOLY SPIRIT. Holy Thou art and All-holy, and great is Thy glory: Who didst so love Thy world as to give Thine Only-Begotten SON, that every one that believeth in Him should not perish, but have everlasting life: Who having come and having fulfilled for us all the dispensation, in the night in which He was betrayed, or rather surrendered Himself for the life of the world, took bread into His holy and immaculate and blameless hands, and having given thanks, and blessed, hallowed and broken it, He gave it to His holy Disciples and Apostles, saying,

¶ *The Deacon points out the holy paten to the Priest, at the same time holding his stole with the three fingers of his right hand. The Priest continues aloud,*

Λάβετε, φάγετε· ΤΟΤΤΟ
ΜΟΙ ΕΣΤΙ ΤΟ ΣΩΜΑ,
ΤΟ ΠΕΡ ΤΜΩΝ ΚΛΩ-
ΜΕΝΟΝ, ΕΙΣ ΑΦΕΣΙΝ
ΑΜΑΡΤΙΩΝ.

TAKE, eat: THIS IS MY
BODY WHICH IS BRO-
KEN FOR YOU FOR THE RE-
MISSION OF SINS.

¶ *The Choir answers,*

℞. Ἀμήν.

Rz. Amen.

¶ *The Priest continues secretly,*

WISE also the chalice after supper, saying,

Deacon points out the holy chalice to the Priest, at the time holding his stole with the three fingers of his right hand.
The Priest continues aloud,

ἐξ αὐτοῦ πάντες·
 ΕΣΤΙ ΤΟ ΑΙΜΑ
 ΟΤΗΣ ΚΑΙΝΗΣ
 ΚΗΣ ΤΟ ΠΕΡ
 ΚΑΙ ΠΟΛΛΩΝ
 ΙΟΜΕΝΟΝ ΕΙΣ
 Ν ΑΜΑΡΤΙΩΝ.

DRINK ye all of it:
 THIS IS MY BLOOD
 OF THE NEW TESTAMENT,
 WHICH IS SHED FOR YOU
 AND FOR MANY FOR THE
 REMISSION OF SINS.

¶ *The Choir answers,*

ἡμῶν.

Rz. Amen.

¶ *The Priest continues secretly,*

REMEMBERING therefore this Thy saving precept,
 and all that came to pass for us, the Cross, the Tomb,
 resurrection on the third day, the Ascension into
 heaven, the Throne at the right hand, the second and
 Coming again—

¶ *He continues aloud,*

ἀ ἐκ τῶν σῶν σοὶ
 ὁμνῶμεν, κατὰ πάντα
 τὰντα.

THY own of Thine own
 to Thee we offer, in
 all and for all.

¶ *The Choir answers,*

ὑμνοῦμεν, σὲ εὐλο-
 γοῦντες, εὐχαριστοῦμεν,
 αἱ δεόμεθά σου, ὁ
 ὢν.

THEE we hymn, Thee
 we bless, to Thee do
 we give thanks, LORD, and
 pray to Thee, our God.

¶ *Meanwhile the Priest continues secretly,*

OVER, we offer to Thee this reasonable and
 wordless act of adoration, and entreat Thee, and

pray Thee, and supplicate Thee: send down Thy HOLY SPIRIT upon us, and upon these gifts that are laid before Thee.

¶ *The Deacon puts down the fan and comes nearer to the Priest, and they both bow thrice before the holy table, praying with themselves, and saying,*

GOD, be merciful to me a sinner.

¶ *Then,*

LORD, Who didst send down Thy All-holy SPIRIT the third hour on the apostles, take Him not from us, O good God, but renew Him in us who pray to Thee.

¶ *Then,*

MAKE me a clean heart, O God, and renew a right spirit within me.

LORD, Who didst send down Thy All-holy SPIRIT the third hour on the apostles, take Him not from us, O good God, but renew Him in us who pray to Thee.

Cast me not away from Thy presence, and take not Thy HOLY SPIRIT from me.

LORD, Who didst send down Thy All-holy SPIRIT the third hour on the apostles, take Him not from us, O good God, but renew Him in us who pray to Thee.

Glory to the FATHER, and to the SON, and to the HOLY SPIRIT.

Blessed art Thou, O CHRIST, our God, Who didst make the fishermen full of all wisdom, when Thou hadst sent down upon them the HOLY SPIRIT, and by them didst net the world: O Thou tender, glory to Thee: Both now, and ever, and to the ages of ages.

When the Highest came down and divided the tongues He separated the nations: when He distributed the tongues of fire He called all men to unity: and with one voice we glorify the All-holy SPIRIT.

¶ *Then the Deacon bows his head and points with his stole to the holy Bread, saying secretly,*

[*Bless, my lord, the holy Bread.*]

The Priest rises and thrice signs the holy gifts, saying,

✠ And make this Bread the precious Body of Thy
ST.

¶ *The Deacon says,*

Amen. [Bless, my lord, the holy chalice.]

¶ *The Priest blesses, saying,*

that which is in this Chalice the precious Blood of
CHRIST.

Deacon answers, Amen; and then points with his stole to
the holy species, saying,

[Bless, my lord.]

¶ *The Priest blesses both, saying,*

Changing them by Thy HOLY SPIRIT.

¶ *The Deacon says,*

Amen. Amen. Amen.

Then the Deacon bows his head to the Priest, and says,

holy lord, remember me a sinner.

¶ *The Priest answers,*

**3 LORD GOD remember thee in His kingdom, always,
now and ever, and to the ages of ages.**

¶ *The Deacon answers,*

Amen.

*he goes and stands in his former place, takes the fan,
fans the holy species as before. The Priest continues to
secretly,*

that they may be to those that partake of them, for
purification of soul, for remission of sins, for fellow-
of Thy HOLY SPIRIT, for fulfilment of the kingdom
heavens, for boldness towards Thee, not for judg-
or condemnation. Again we offer to Thee this

THE DIVINE LITURGY

rational act of adoration for those that are deceased in faith, Ancestors, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Virgins, and for every spirit made perfect in faith.

- ¶ The Deacon censes the holy table round and round, and commemorates such living and dead as he will. The Priest continues.

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

- ¶ The Choir answers,

Ἀξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε τὴν Θεοτόκον, τὴν ἀειμακάριστον καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ ἡμῶν, τὴν τιμιωτέραν τῶν χειρουβιμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν σεραφίμ· τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον σὲ μεγαλύνομεν.

- ¶ The Deacon reads the lists of the departed, and the Priest meanwhile prays secretly,

OF the holy John, Prophet, Forerunner, and Baptist, holy, glorious, and universally concelebrated Apostle, the holy N., (the saint of the day,) of whom also we celebrate the memory, and all Thy holy ones, through whose petitions look down upon us, O God.

- ¶ He prays for whom of the dead he will.

R. REMEMBER also all those that are departed of a resurrection to life everlasting, and re

ESPECIALLY our Lady, the all-holy, immaculate, supremely blessed, glorious, Mary, Mother of God and always a virgin.

MEET it to bless thee in truth, Mother of God, ever most blessed, altogether immaculate, and parent of our God, more honourable than the cherubim, and infinitely more glorious than the seraphim, thee who didst without corruption bear God the Word, truly Mother of God, thou we magnify.

where shines the light of Thy countenance. Further, we beseech Thee, remember, LORD, every bishopric of the orthodox, of those that rightly divide the word of Thy truth, all the priesthood, the diaconate in CHRIST, and each order of the hierarchy. Furthermore we offer to Thee this rational act of adoration for the world, for the holy catholic and apostolic Church, for those that live in chastity and holiness of life, for our most faithful, and beloved CHRIST-kings, their whole palace and army. Give them, LORD, their kingdom in peace, in order that we also in their peace may lead a quiet and calm life, in all devotion and honesty.

¶ *He continues aloud, the Choir being done,*

Ἐν πρώτοις μνήσθητι,
Κύριε, τοῦ Ἀρχιεπισκόπου
ἡμῶν¹ (τοῦ δεινός) ὃν χά-
ρισται ταῖς ἀγlaίς σου ἐκ-
κλησίαις ἐν εἰρήνῃ, σῶον,
ἐντιμον, ὑγιᾶ, μακροημε-
ρεύοντα, καὶ ὀρθοδομοῦντα
τὸν λόγον τῆς σῆς ἀληθείας.

AND first, remember,
LORD, our archbishop
N.,¹ whom preserve to Thy
holy churches in peace, save,
honour, keep in health, in
long life, rightly dividing
the word of Thy truth.

¶ *The Deacon, standing by the gates, says,*

[τ.δ. Πατριάρχου. N. Patriarch.¹]

¶ *Then reads the lists of the living, and the Priest continues to pray secretly. First, he names whom he will, and then proceeds,*

REMEMBER, LORD, the city in which we dwell, and every city, and country, and the faithful in them. Remember, LORD, the voyaging, the journeying, the diseased, the worn out, the bound, and their safety. Remember, LORD, the fruitful and the workers of good works, in Thy holy churches, and the rememberers of the poor, and upon all of us send forth Thy mercies.

¹ Or Metropolitan, or Bishop, or the Most Holy Governing Synod.

¶ *He continues aloud,*

Καὶ δὸς ἡμῖν ἐν ἑνὶ στόματι, καὶ μιᾷ καρδίᾳ δοξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον, καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος. νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

R. Ἀμήν.

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.

R. Καὶ μετὰ τοῦ πνεύματος σου.

¶ *The Deacon, taking his time from the Priest, goes out, and standing in his normal place, says,*

Πάντων τῶν ἁγίων μνημονεύσαντες ἔτι καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

Ἐπεὶ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων δώρων, τοῦ Κυρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον, καὶ ὑπερουράνιον, καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς ὁσμὴν εὐ-

AND give us in one mouth and one heart to glorify and hymn Thy altogether glorious and sublime Name, the Name of the FATHER, and of the SON, and of the HOLY SPIRIT, now and ever, and to the ages of ages.

Rz. Amen.

AND the mercies of our great GOD and SAVIOUR JESUS CHRIST shall be with us all.

Rz. And with thy spirit.

COMMEMORATING all the holy again and again, in peace let us supplicate of the LORD.

Rz. LORD, have mercy.

FOR the offered and hallowed venerable gifts, let us supplicate of the LORD.

Rz. LORD, have mercy.

THAT our tender God, Who has received them to His holy, and more than heavenly and spiritual altar, for the savour of a sweet, spiritual perfume,

ωδίας πνευματικῆς ἀντικα-
ταπέμψῃ ἡμῖν τὴν θείαν χά-
ριν καὶ τὴν δωρεὰν τοῦ
Ἀγίου Πνεύματος, δεηθῶμεν.

Β. Κύριε ἐλέησον.

Ἐπεὶ τοῦ ρυσθῆναι ἡμᾶς
ἀπὸ πάσης θλίψεως, ὀργῆς,
κινδύνου, καὶ ἀνάγκης, τοῦ
Κυρίου δεηθῶμεν.

Β. Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέη-
σον καὶ διαφύλαξον ἡμᾶς
ὁ Θεὸς τῇ σῇ χάριτι.

Β. Κύριε ἐλέησον.

Τὴν ἡμέραν πᾶσαν, τελ-
εῖαν, ἀγίαν, εἰρηνικὴν, καὶ
ἀναμάρτητον παρὰ τοῦ Κυ-
ρίου αἰτησώμεθα.

Β. Παράσχου Κύριε.

Ἄγγελον εἰρήνης, πιστὸν
ὁδηγόν, φύλακα τῶν ψυχῶν,
καὶ τῶν σωμάτων ἡμῶν,
παρὰ τοῦ Κυρίου αἰτησώ-
μεθα.

Β. Παράσχου Κύριε.

Συγγνώμην καὶ ἄφεσιν
τῶν ἁμαρτιῶν καὶ τῶν
πλημμελημάτων ἡμῶν, πα-
ρὰ τοῦ Κυρίου αἰτησώμεθα.

Β. Παράσχου Κύριε.

may send down on us in
return Divine grace and the
gift of the HOLY SPIRIT, let
us supplicate.

Rz. LORD, have mercy.

FOR our deliverance from
all affliction, passion,
danger, and necessity, let
us-supplicate of the LORD.

Rz. LORD, have mercy.

HELP us, save us, have
mercy on us, and keep
us, O God, by Thy grace.

Rz. LORD, have mercy.

THE whole day perfect,
holy, peaceful, sinless,
let us pray of the LORD.

Rz. Grant, LORD.

AN angel of peace, a faith-
ful guide, a guardian
of our souls and of our
bodies, let us pray of the
LORD.

Rz. Grant, LORD.

PARDON and remission
of our sins and of our
transgressions, let us pray
of the LORD.

Rz. Grant, LORD.

Τὰ καλὰ καὶ συμφέροντα
ταῖς ψυχαῖς ἡμῶν, καὶ εἰρή-
νην τῷ κόσμῳ, παρὰ τοῦ
Κυρίου αἰτησώμεθα.

R. Παράσχου Κύριε.

Τὸν ὑπόλοιπον χρόνον
τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ
μετανοίᾳ ἐκτελέσαι, παρὰ
τοῦ Κυρίου αἰτησώμεθα.

R. Παράσχου Κύριε.

Χριστιανὰ τὰ τέλη τῆς
ζωῆς ἡμῶν, ἀνώδυνα, ἀνε-
παίσχυντα, εἰρηνικά, καὶ
καλὴν ἀπολογίαν, τὴν ἐπὶ
τοῦ φοβεροῦ βήματος τοῦ
Χριστοῦ αἰτησώμεθα.

R. Παράσχου Κύριε.

Τὴν ἐνότητα τῆς πίστεως,
καὶ τὴν κοινωνίαν τοῦ Ἁγί-
ου Πνεύματος αἰτησάμενοι,
ἑαυτοὺς καὶ ἀλλήλους, καὶ
πᾶσαν τὴν ζωὴν ἡμῶν, Χρισ-
τῷ τῷ Θεῷ παραβώμεθα.

R. Σοὶ Κύριε.

¶ *Meanwhile the Priest continues to pray secretly, as follows :*

TO Thee we commend our whole life and our hope,
tender LORD, and invoke Thee, and pray Thee,
and supplicate Thee : make us worthy to participate in the
heavenly and terrible mysteries of this holy and spiritual
Table with a pure conscience, to remission of sins, to for-
giveness of transgressions, to communion of the HOLY
SPIRIT, to inheritance of the kingdom of the heavens, to
boldness toward Thee, not to judgment, nor to condemna-
tion.

WHAT is good and pro-
fitable for our souls,
and peace for the world, let
us pray of the LORD.

R. Grant, LORD.

THE completion in peace
and penance of what
remains of our time of life,
let us pray of the LORD.

R. Grant, LORD.

LET us pray that the ends
of our lives may be
Christian, that they be pain-
less, unashamed and peace-
ful, and that our defence
may be good at the awful
tribunal of CHRIST.

R. Grant, LORD.

HAVING prayed for the
unity of the Faith,
and the communion of the
HOLY SPIRIT, ourselves and
each other, and our whole
life, let us commend to
CHRIST our God.

R. To Thee, LORD.

¶ *The Deacon being finished, he continues aloud,*

Καὶ καταξίωσον ἡμᾶς,
δέσποτα, μετὰ παύρησας
ἀκατακρίτως, τολμᾶν ἐπι-
καλεῖσθαι σὲ τὸν ἐπουράνιον
Θεὸν Πατέρα καὶ λέγειν—

AND make us worthy,
LORD, with boldness
uncondemned, to dare to
call upon Thee, the heavenly
God, as FATHER, and to
say—

¶ *The people recite the Our FATHER.*

Πάτερ ἡμῶν ὁ ἐν τοῖς
οὐρανοῖς, ἁγιασθήτω τὸ ὄνο-
μά σου· ἐλθέτω ἡ βασιλεία
σου· γενηθήτω τὸ θέλημά
σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ
τῆς γῆς· τὸν ἄρτον ἡμῶν
τὸν ἐπιούσιον δὸς ἡμῖν σή-
μερον· καὶ ἄφες ἡμῖν τὰ
ὀφειλήματα ἡμῶν, ὡς καὶ
ἡμεῖς ἀφίεμεν τοῖς ὀφειλέ-
ταις ἡμῶν· καὶ μὴ εἰσενέγ-
χῃς ἡμᾶς εἰς πειρασμὸν, ἀλ-
λὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πο-
νηροῦ.

OUR FATHER, Who art in
the heavens, hallowed
be Thy Name; Thy king-
dom come; Thy will be
done, as in heaven, so in
earth; give us this day
our supersubstantial bread,
and forgive us our debts,
as we forgive our debtors;
and lead us not into temp-
tation; but deliver us from
evil.

¶ *The Priest continues,*

Ὅτι σοῦ ἐστὶν ἡ βασι-
λεία, καὶ ἡ δύναμις, καὶ ἡ
δόξα, τοῦ Πατρὸς καὶ τοῦ
Τιοῦ, καὶ τοῦ Ἁγίου Πνεύ-
ματος, νῦν καὶ ἀεὶ, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.

For Thine is the king-
dom, and the power, and
the glory, the FATHER's,
and the SON's, and the
HOLY SPIRIT's, now, and
ever, and to the ages of
ages.

R. Ἀμήν.

Rz. Amen.

Εἰρήνη πᾶσι.

PEACE to all.

R. Καὶ τῷ πνεύματί σου.

Rz. And to thy spirit.

¶ *The Deacon says,*

Τὰς κεφαλὰς ἡμῶν τῷ **L**ET us bow our heads to
Κυρίῳ κλίνωμεν. the LORD.

R. Σοὶ Κύριε.

Rz. To Thee, LORD.

¶ *The Priest continues, secretly,*

WE thank Thee, King invisible, Thou Who by Thy measureless power didst frame all things, and by the fulness of Thy mercy didst bring all things from non-existence into existence. Thyself, LORD, from heaven look down upon those that have bowed to Thee their heads: for they bowed them not to flesh and blood, but to Thee, the awful Deity. Thou, then, LORD, give to us all a blessing from these offerings, according to the individual need of each; with those that sail, sail Thou too: with those that journey, journey Thou too: those that are sick, heal, Thou that art the Physician of our souls and of our bodies.

¶ *He continues aloud,*

Χάριτι, καὶ οἰκτιρμοῖς,
καὶ φιλανθρωπία τοῦ μονο-
γενοῦς σου Υἱοῦ, μεθ' οὗ
εὐλογητὸς εἶ, σὺν τῷ πανα-
γίῳ καὶ ἀγαθῷ, καὶ ζωο-
ποιῷ σου Πνεύματι, νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

R. Ἀμήν.

BY the grace, and mercies,
and love of men, of
Thine Only-Begotten Son,
with Whom Thou art bless-
ed, with Thy holy, and
good, and life-giving Spirit,
now, and ever, and to the
ages of ages.

Rz. Amen.

¶ *The Priest continues secretly,*

HEAR, LORD JESUS CHRIST, our God, from Thy holy dwelling, and from the throne of glory of Thy kingdom, and come to sanctify us, Thou that sittest above with the FATHER, and here with us art invisibly present: and make us worthy by Thy mighty hand to partake of Thy immaculate Body and Thy precious Blood, and by us, all Thy people.

¶ *The Priest and Deacon both bow thrice in the places where they are standing, saying secretly,*

GOD be merciful to me a sinner. GOD be merciful to me a sinner. GOD be merciful to me a sinner.

¶ *The Priest then extends his hands and touches the holy Bread, for the purpose of making the holy elevation, on which the Deacon cries aloud,*

Πρόσχωμεν.

LET us attend.

¶ *The Priest elevates the holy Bread, crying aloud,*

Τὰ Ἁγία τοῖς ἁγίοις.

THE holy to the holy.

¶ *The Choir answers,*

Εἰς ἅγιος, εἰς Κύριος,
'Ιησοῦς Χριστός, εἰς δόξαν
Θεοῦ Πατρὸς. Ἀμήν.

ONE Holy, One LORD,
JESUS CHRIST, to the
Glory of GOD the FATHER.
Amen.

¶ *And then the Communion. On Sundays and festivals, unless otherwise provided for,*

Αἰνεῖτε τὸν Κύριον ἐκ
τῶν οὐρανῶν· αἰνεῖτε αὐτὸν
ἐν τοῖς ὑψίστοις. Ἀλλη-
λούϊα. Ἀλληλούϊα. Ἀλ-
ληλούϊα.

PRAISE the LORD from
the heavens: praise
Him in the highest. Al-
leluia. Alleluia. Alleluia.

¶ *Meanwhile the Deacon girds his stole across, and enters the holy sanctuary, where he stands on the right of the Priest, who is still holding the holy Bread, and says,*

[Break, my lord, the holy Bread.]

¶ *The Priest breaks it into four parts, with care and reverence, saying,*

BROKEN and distributed is the Lamb of GOD, the broken and not severed, the ever eaten and never consumed, but sanctifying the partakers.

¶ *The Deacon answers,*

Rz. Amen.

¶ *The Deacon points to the holy chalice with his stole, saying,*

[Fill, my lord, the holy chalice.]

¶ *The Priest takes the quarter marked I C, and signs a cross over the holy chalice with it, saying,*

THE fulness of the chalice, of faith, of the HOLY SPIRIT.

¶ *He puts the quarter into the chalice. The Deacon says,*

Rz. Amen.

¶ *He then takes the hot water, and says,*

[Bless, my lord, the warmth.]

¶ *The Priest blesses it, saying,*

BLESSED is the fervour of Thy saints, always, now, and ever, and to the ages of ages. **Amen.**

¶ *The Deacon pours a sufficiency into the holy chalice, in the form of a cross, saying,*

THE fervour of faith, full of the HOLY SPIRIT. **Amen.**

The fervour of faith, full of the HOLY SPIRIT. **Amen.**

The fervour of faith, full of the HOLY SPIRIT. **Amen.**

¶ *He¹ puts down the warm water, and goes and stands a little behind. Both Priest and Deacon say together,*

I BELIEVE, LORD, and confess, that Thou art truly CHRIST, the SON of the living God, Who camest to save sinners, of whom I am chief. I believe also that this is Thy most holy Body, and that this is Thy most holy Blood, and pray therefore to Thee, have mercy upon me, and pardon my transgressions, voluntary and involuntary, which I have committed in word and deed, knowingly and unknowingly, and vouchsafe that I may

¹ *The confusion and variance of different MSS. and printed copies at this stage is inextricable: hardly two copies are alike.*

without condemnation be a partaker of Thy most pure mysteries, O LORD, for the remission of sins, and for life eternal.

Of Thy mysterious supper to-day, O SON of GOD, accept me as a partaker, for I will not reveal Thy mysteries to Thine enemies, nor give Thee a kiss, as Judas, but as the thief I will confess Thee :—LORD, remember me in Thy kingdom.

Not to my judgment or to my condemnation be the communion of Thy holy mysteries, LORD, but to healing of soul and body.

¶ *The Priest takes in his hands one of the three remaining quarters of the holy species of Bread, and says,*

THE precious and all-holy Body of our LORD and GOD and SAVIOUR JESUS CHRIST is communicated to me, N., Priest, for remission of sins, and for life eternal.

¶ *And with that he consumes what is in his hands with fear, and every caution. He then says,*

[Deacon, come forward.

¶ *The Deacon comes forward and makes a reverent obeisance, saying in penitence,*

HOLY father, pardon me.

¶ *The Priest then takes one of the two remaining quarters of the holy species of Bread, and offers it to the Deacon, who kisses the hand of the Priest which gives it, and then takes it, saying,*

COMMUNICATE to me, my lord, the precious and holy Body of our LORD and GOD and SAVIOUR JESUS CHRIST.

¶ *The Priest says,*

TO N., Deacon, is communicated the precious, and holy, and immaculate Body of our LORD and GOD and SAVIOUR JESUS CHRIST, for the remission of his sins and for life eternal.]

¶ *The Deacon consumes the most holy Sacrament, and then retires behind the holy table, where he prays awhile with his bent. And the Priest in his own place does the same. Priest then raises himself and takes the holy chalice in his hands within the purificatory, and says,*

I N., Priest, the servant of GOD, partake of the pre and holy Blood of our LORD and GOD and SAV JESUS CHRIST, for the remission of my sins and for eternal.

¶ *He drinks three times, and afterwards wipes his own lip the lips of the chalice with the purificatory in his hands, saying,*

BEHOLD, this hath touched my lips, and shall away my transgressions and cleanse my sins.

¶ *He then calls the Deacon, saying,*

[Deacon, come forward.

¶ *The Deacon comes forward, and bows once, saying,*

BEHOLD, I come forward to the immortal King GOD.

¶ *The Priest then communicates him from the chalice, saying,*

THE servant of GOD, N., Deacon, partakes of the pre and holy Blood of our LORD and GOD and SAV JESUS CHRIST, for the remission of his sins and for eternal.

¶ *When he has drunk, the Priest says,*

THIS hath touched thy lips, and shall take away transgressions, and cleanse thy sins.]

¶ *The Deacon then takes the holy paten, and holding it over the holy chalice, wipes it quite clean with the holy sponge; which he covers the holy chalice with the purificatory with and reverence. And in like manner he covers the holy with the star-cover, and that with its veil, saying meanwhile the following hymn:*

HAVING seen the Resurrection of CHRIST, we adore the LORD JESUS, Who alone is without sin.

cross, O LORD, we worship, and glorify Thy holy Resurrection : for Thou art our God, we know none other beside Thee, we call upon Thy Name.

O come, all ye faithful, let us adore the Resurrection of CHRIST, for by His Cross great joy is come unto all the world : therefore, ever blessing the LORD, we celebrate His Resurrection, Who suffered on the cross, and death by Death hath overthrown.

Shine, O new Jerusalem, for the glory of the LORD is risen upon thee ; exult and rejoice, O Zion, for the pure virgin glorifieth thee by her exalted Child-birth. O CHRIST, the great Pasch and High Priest, the Wisdom, the Word, and Power of God, deign to permit us to partake of Thee more truly, and day without night in Thy kingdom.

Through Thy holy Blood, and the intercession of Thy saints, cleanse from their sins, O LORD, those whom we have remembered.

¶ *With that, the Choir being finished with the Communion, they withdraw the veil and open the gates of the holy sanctuary. The Deacon bows once, and then reverently takes the veiled chalice and goes and stands in the doorway of the sanctuary, facing the people, and elevates it in their sight, saying aloud,*

Μετὰ φόβου Θεοῦ, πίστεως, καὶ ἀγάπης προσέλθετε.

WITH fear of GOD, faith, and love, come forward.

¶ *The Choir sings as follows :*

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου Θεοῦ Κύριος, καὶ ἐπέφανεν ἡμῖν.

BLESSED is He that cometh in the Name of the LORD : the LORD is God and is manifested unto us.

¶ *Then the Post-Communion, unless when otherwise directed, as follows :*

Εἶδομεν τὸ φῶς τὸ ἀληθινόν, ἐλάβομεν οὐρανόθεν τὸ Πνεῦμα, εὗρομεν τὴν

WE have seen the true Light, we have received the Spirit from heaven, we have found the true

πίστιν τὴν ἀληθινὴν, προσ-
κυνοῦντες τὴν ἀχώριστον
Τριάδα, τὴν σῶσαν ἡμᾶς.

faith, by worshipping
Undivided Trinity,
hath saved us.

¶ *The communicants meanwhile come forwards with r.
having their arms crossed on their breasts; and the
communicates them as they stand at the door of the sa
saying to each,*

Μεταλαμβάνει ὁ δοῦλος
τοῦ Θεοῦ τ.δ. τὸ ἄχραντον
καὶ ἅγιον Σῶμα καὶ αἷμα
τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν Ἰησοῦ Χρισ-
τοῦ εἰς ἄφεσιν αὐτοῦ¹ ἁμαρ-
τιῶν, καὶ εἰς ζωὴν αἰώνιον.

THE servant of G
partakes of th
and holy Body and
of our LORD, and Gc
SAVIOUR, JESUS C
for the remission c
sins, and for life eter

¶ *When all are houselled the Priest blesses them, say
Σῶσον, ὁ Θεός, τὸν λαόν
σου, καὶ εὐλόγησον τὴν
κληρονομίαν σου.*

SAVE, O God, Th
ple, and bless
inheritance.

¶ *Then both Priest and Deacon re-enter the holy sanctu
go up to the altar, and the Priest thrice incenses t
table, the Deacon saying,*

[Exalt, my lord.]

¶ *And the Priest says to himself,*

MAYEST Thou be exalted above the heavens, C
and above all the earth Thy glory.

¶ *Then the Priest takes the holy paten and puts it u
Deacon's head. The Deacon reverently receives it, a
turns and looks silently towards the gates of the san
after which he goes into the Chapel of the Credence a
down the paten upon the table. The Priest bows, a
the holy chalice; after which he turns to the gates of t
tuary, saying secretly,*

BLESSED is our God.

¹ Or αὐτῆς, her.

¶ *He continues aloud,*

ποτε, νῦν καὶ ἀεὶ, καὶ
αἰῶνας τῶν αἰώνων.

ALWAYS, now, and ever,
and to the ages of
ages.

¶ *The Choir answers,*

ν. Πλήρωσον τὸ
ἡμῶν αἰνέσεώς σου,
ὅπως ἀνυμνήσωμεν
ἐν σου, ὅτι ἡξίωσας
ἐτασχεῖν τῶν ἁγίων
καὶ ἀθανάτων καὶ
ἐν σου μυστηρίων·
ν ἡμᾶς πάσας τὰς
τῆς ζωῆς ἡμῶν, ἵνα
κιοσύνην σου μανθά-
' Ἀλληλούϊα. Ἀλ-
ι. Ἀλληλούϊα.

AMEN. Fill our mouth
with Thy praise, O
LORD, that we may sing of
Thy glory, for that Thou
hast vouchsafed to make
us partakers of Thy holy,
divine, immortal, and life-
giving mysteries: preserve
us by Thy holiness all our
days, that we may learn
Thy righteousness. Alle-
luia. Alleluia. Alleluia.

*Deacon goes out of the sanctuary, and standing in his
normal place, says,*

οὐ μεταλαβόντες τῶν
ἁγίων, ἀχράντων,
καὶ ἐπουρανίων, καὶ
ἐν, φρικτῶν τοῦ Χρι-
στηρίων, ἀξίως εὐ-
λόησamen τῷ Κυρίῳ.

Κύριε ἐλέησον.

ἰλαβοῦ, σῶσον, ἐλέη-
σον διαφύλαξον ἡμᾶς,
τῇ σῇ χάριτι.

Κύριε ἐλέησον.

ἡμέραν πᾶσαν, τε-
λείαν, εἰρηνικὴν, καὶ

HAVING stood up to
partake of the divine,
holy, immaculate, immor-
tal, heavenly and life-giv-
ing, terrible mysteries of
CHRIST, let us worthily give
thanks to the LORD.

Ry. LORD, have mercy.

HELP us, save us, have
mercy on us, and keep
us, O God, by Thy grace.

Ry. LORD, have mercy.

HAVING prayed that the
whole day may be per-

ἀναμάρτητον αἰτησάμενοι,
ἑαυτοὺς, καὶ ἀλλήλους, καὶ
πᾶσαν τὴν ζωὴν ἡμῶν Χρισ-
τῷ τῷ Θεῷ παραβώμεθα.

R. Σοὶ Κύριε.

fect, holy, peaceful, and sin-
less, ourselves, and one ano-
ther, and our whole life, let
us commend to CHRIST our
GOD.

Rz. To Thee, LORD.

¶ *Meanwhile the Priest offers secretly the Prayer of Thanks-
giving, saying,*

WE thank Thee, tender LORD, benefactor of our
souls, that this day Thou hast made us worthy of
Thy heavenly and immortal Mysteries. Rightly direct
our path, confirm us all in Thy fear, guard our life,
establish our goings; through the prayers and supplica-
tions of the glorious Mother of God and ever-virgin Mary,
and of all Thy holy ones.

¶ *The Choir being ceased, he continues aloud,*

Ὅτι σὺ ὁ ἁγιασμὸς
ἡμῶν, καὶ σοὶ τὴν δόξαν
ἀναπέμπομεν, τῷ Πατρὶ,
καὶ τῷ Τίῳ, καὶ τῷ Ἁγίῳ
Πνεύματι. νῦν, καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων.

R. Ἀμήν.

FOR Thou art our sancti-
fication, and to Thee the
glory we ascribe, to the FA-
THER, and to the SON, and
to the HOLY SPIRIT, now,
and ever, and to the ages of
ages.

Rz. Amen.

¶ *The Priest says,*

Ἐν εἰρήνῃ προέλθωμεν.

IN peace let us proceed.

R. Ἐν ὀνόματι Κυρίου.

Rz. In the name of the
LORD.

¶ *The Deacon says,*

Τοῦ Κυρίου δεηθῶμεν.

LET us pray of the LORD.

R. Κύριε ἐλέησον.

Rz. LORD, have mercy.

Priest, between the pulpit and the people, recites aloud this prayer.

εὐλογῶν τοὺς εὐλο-
 ῖς σε, Κύριε, καὶ ἁγι-
 τοὺς ἐπὶ σοὶ πεποιθό-
 τῳσον τὸν λαόν σου,
 ἰλόλησον τὴν κληρονο-
 γου· τὸ πλήρωμα τῆς
 σίας σου φύλαξον·
 ὦν τοὺς ἀγαπῶντας
 ὑπρέπειαν τοῦ οἴκου
 τὸ αὐτοὺς ἀντιδόξασον
 ἱκῇ σου δυνάμει, καὶ
 καταλίπης ἡμᾶς, τοὺς
 ντας ἐπὶ σέ· εἰρήνην
 ἰσμῶ σου δώρηται,
 ἐκκλησίαις σου, τοῖς
 τι, τοῖς βασιλεῦσιν
 τῷ στρατῷ, καὶ παν-
 λαῷ σου· ὅτι πᾶσα
 ἀγαθὴ, καὶ πᾶν δώρη-
 ἐλειον, ἄνωθέν ἐστι,
 βαῖνον ἐκ σοῦ τοῦ Πα-
 τῶν φώτων· καὶ σοὶ
 ξαν, καὶ εὐχαριστίαν,
 ροσκύνησιν ἀναπέμπο-
 ῷ Πατρὶ, καὶ τῷ Τίῳ,
 τῷ Ἀγίῳ Πνεύματι,
 καὶ ἀεὶ, καὶ εἰς τοὺς
 ἰς τῶν αἰώνων.
 Ἀμήν.

LORD, Who blessest them
 that bless Thee, and
 sanctifiest them that believe
 on Thee, save Thy people,
 and bless Thine inheritance:
 guard the fulness of Thy
 Church: sanctify them that
 love the beauty of Thy
 house: glorify Thou them
 in return by Thy divine
 power, and forsake not us
 who hope in Thee: give
 peace to Thy world, to Thy
 Churches, to the Priests, to
 our kings, to the army, and
 to all Thy people: for every
 good gift and every perfect
 gift is from above, coming
 down from Thee, the FA-
 THER of lights: and to Thee
 the glory, and thanksgiving,
 and adoration we ascribe, to
 the FATHER, and to the SON,
 and to the HOLY SPIRIT,
 now, and ever, and to the
 ages of ages.

Rz. Amen.

¶ Then, unless otherwise directed :

Εἴη τὸ ὄνομα Κυρίου
εὐλογημένον, ἀπὸ τοῦ νῦν
καὶ ἕως τοῦ αἰῶνος.

Εἴη τὸ ὄνομα Κυρίου
εὐλογημένον, ἀπὸ τοῦ νῦν
καὶ ἕως τοῦ αἰῶνος.

Εἴη τὸ ὄνομα Κυρίου
εὐλογημένον, ἀπὸ τοῦ νῦν
καὶ ἕως τοῦ αἰῶνος.

Δόξα τῷ Πατρὶ, καὶ τῷ
Τίῳ, καὶ τῷ Ἀγίῳ Πνεύ-
ματι,

Καὶ νῦν, καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Εἴη τὸ ὄνομα Κυρίου
εὐλογημένον, ἀπὸ τοῦ νῦν
καὶ ἕως τοῦ αἰῶνος.

BLESSED be the Name
of the LORD: from
henceforth, and to all ages.

Blessed be the Name of
the LORD: from henceforth,
and to all ages.

Blessed be the Name of
the LORD: from henceforth,
and to all ages.

Glory to the FATHER, and
to the SON, and to the
HOLY SPIRIT,

Both now, and ever, and
to the ages of ages. Amen.

Blessed be the Name of
the LORD: from henceforth,
and to all ages.

PSALM XXXIV.

Εὐλογήσω τὸν Κύριον ἐν
παντὶ καιρῷ, διαπαντὸς ἡ
αἴνεσις αὐτοῦ ἐν τῷ στόματί
μου.

Ἐν τῷ Κυρίῳ ἐπαινεθή-
σεται ἡ ψυχὴ μου· ἀκου-
σάτωσαν πραεῖς καὶ εὐφραν-
θήτωσαν.

Μεγαλύνετε τὸν Κύριον
σὺν ἐμοί, καὶ ὑψώσωμεν τὸ
ὄνομα αὐτοῦ ἐπιτοαυτό.

Ἐξεζήτησα τὸν Κύριον,
καὶ ἐπήκουσέ μου, καὶ ἐκ

I WILL bless the LORD
at all times: His praise
shall continually be in my
mouth.

My soul shall make her
boast in the LORD: the
humble shall hear thereof,
and be glad.

O magnify the LORD with
me, and let us exalt His
Name together.

I sought the LORD, and
He heard me, and deli-

πασῶν τῶν παροικιῶν μου
ἐβρύσατό με.

Προσέλθατε πρὸς αὐτὸν
καὶ φωτίσθητε, καὶ τὰ πρό-
σωπα ὑμῶν οὐ μὴ κατα-
σχυνθῇ.

Οὗτος ὁ πτωχὸς ἐκέ-
κραξε, καὶ ὁ Κύριος εἰσή-
κουσεν αὐτοῦ, καὶ ἐκ πασῶν
τῶν θλίψεων αὐτοῦ ἔσωσεν
αὐτόν.

Παρεμβαλεῖ ἄγγελος
Κυρίου κύκλῳ τῶν φοβου-
μένων αὐτόν, καὶ ῥύσεται
αὐτούς.

Γεύσασθε καὶ ἴδετε ὅτι
χρηστὸς ὁ Κύριος, μακάριος
ἀνὴρ ὃς ἐλπίζει ἐπ' αὐτόν.

Φοβήθητε τὸν Κύριον
πάντες οἱ ἅγιοι αὐτοῦ, ὅτι
οὐκ ἔστιν ὑστέρημα τοῖς
φοβουμένοις αὐτόν.

Πλούσιοι ἐπτώχευσαν
καὶ ἐπείνασαν, οἱ δὲ ἐκζη-
τοῦντες τὸν Κύριον οὐκ ἐλ-
αττωθήσονται παντὸς ἀγα-
θοῦ· διάψαλμα.

Λεῦτε τέκνα, ἀκούσατέ
μου, φόβον Κυρίου διδάξω
ὑμᾶς.

Τίς ἐστιν ἄνθρωπος ὁ θέ-
λων ζωὴν, ἀγαπῶν ἡμέρας
ἰδεῖν ἀγαθὰς;

vered me from all my
fears.

They looked unto Him,
and were lightened: and
their faces were not asham-
ed.

This poor man cried, and
the LORD heard him, and
saved him out of all his
troubles.

The angel of the LORD
encampeth round about
them that fear Him, and
delivereth them.

O taste and see that the
LORD is good: blessed is
the man that trusteth in
Him.

O fear the LORD, ye His
saints: for there is no want
to them that fear Him.

The young lions do lack,
and suffer hunger: but they
that seek the LORD shall
not want any good thing.

Come, ye children, hear-
ken unto me: I will teach
you the fear of the LORD.

What man is he that de-
sireth life, and loveth many
days, that he may see good?

Παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χεῖλη σου τοῦ μὴ λαλῆσαι δόλον.

* Ἐκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν, ζήτησον εἰρήνην, καὶ διώξον αὐτήν.

* Ὁφθαλμοὶ Κυρίου ἐπὶ δίκαιους, καὶ ἅτα αὐτοῦ εἰς δέησιν αὐτῶν.

Πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακὰ, τοῦ ἐξολοθρεῦσαι ἐκ γῆς τὸ μνημόσυ-
νον αὐτῶν.

* Ἐκέκραξαν οἱ δίκαιοι καὶ ὁ Κύριος εἰσήκουσεν αὐτῶν, καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς.

* Ἐγγὺς Κύριος τοῖς συν-
τετριμμένοις τὴν καρδίαν,
καὶ τοὺς ταπεινοὺς τῷ πνεύ-
ματι σώσει.

Πολλὰ αἱ θλίψεις τῶν δικαίων, καὶ ἐκ πασῶν αὐ-
τῶν ῥύσεται αὐτοὺς ὁ Κύ-
ριος.

Φυλάσσει πάντα τὰ ὀστέα αὐτῶν, ἐν ἑξ αὐτῶν οὐ συν-
τριβήσεται.

Θάνατος ἀμαρτωλῶν πο-
νηρὸς, καὶ οἱ μισοῦντες τὸ
δίκαιον πλημμελήσουσι.

Λυτρώσεται Κύριος ψυ-
χὰς δούλων αὐτοῦ, καὶ οὐ

Keep thy tongue from evil, and thy lips from speak-
ing guile.

Depart from evil, and do
good: seek peace and pur-
sue it.

The eyes of the LORD are
upon the righteous, and His
ears are open unto their
cry.

The face of the LORD is
against them that do evil,
to cut off the remembrance
of them from the earth.

The righteous cry, and the
LORD heareth, and deliver-
eth them out of all their
troubles.

The LORD is nigh unto
them that are of a broken
heart; and saveth such as
be of a contrite spirit.

Many are the afflictions
of the righteous: but the
LORD delivereth him out of
them all.

• He keepeth all his bones:
not one of them is broken.

Evil shall slay the wick-
ed: and they that hate the
righteous shall be desolate.

The LORD redeemeth the
soul of His servants: and

μη πλημμελήσουσι πάντες
οι ἐλπίζοντες ἐπ' αὐτόν.

Δόξα τῷ Πατρὶ, καὶ τῷ
Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι,

Καὶ νῦν, καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων.

none of them that trust in
Him shall be desolate.

GLORY to the FATHER,
and to the SON, and
to the HOLY SPIRIT,
Both now, and ever, and
to the ages of ages. Amen.

¶ *Meanwhile the Priest, immediately on finishing the prayer before the pulpit, re-enters the sanctuary through the holy gates, and passes at once into the Chapel of the Credence, where he says secretly the following prayer as he cleanses the sacred apparatus :*

O CHRIST, our GOD, being Thyself the fulness of the law, and of the prophets, Who didst fulfil all the dispensation of the FATHER, fill with joy and gladness our hearts, always, now, and ever, and to the ages of ages.

¶ *The Deacon answers,*
Amen.

¶ *When the Choir are done, he says aloud,*

Τοῦ Κυρίου δεηθῶμεν.

R. Κύριε ἐλέησον.

LET us pray of the LORD.

R. LORD, have mercy.

¶ *The Priest says aloud,*

Εὐλογία Κυρίου ἐφ'
ὁμᾶς τῇ αὐτοῦ θείᾳ χάριτι,
καὶ φιλανθρωπία, πάντοτε,
νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

R. Ἀμήν.

THE blessing of the LORD
by His own Divine
grace, and His tenderness,
be upon you always, now,
and ever, and to the ages
of ages.

R. Amen.

¶ *The Priest continues,*

Δόξα σοι Χριστὲ, ὁ Θεὸς
ἡμῶν, ἡ ἐλπίς ἡμῶν, δόξα σοι.

GLORY to Thee, CHRIST,
our GOD, our hope.
glory to Thee.

¶ *The people answer,*

Δόξα Πατρὶ, καὶ Υἱῷ,
καὶ Ἁγίῳ Πνεύματι, καὶ νῦν,
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν. Κύριε
ἐλέησον. Κύριε ἐλέησον.
Κύριε ἐλέησον.

GLORY to FATHER, and
SON, and HOLY SPI-
RIT, both now, and ever,
and to the ages of ages.
Amen. LORD, have mercy.
LORD, have mercy. LORD,
have mercy.

¶ *The Deacon says,*

[Εὐλόγησον δέσποτα.

Bless, my lord.]

¶ *The Priest blesses, saying,*

Χριστὸς ὁ ἀληθινὸς Θεὸς
ἡμῶν.

CHRIST, our true God.

(¶ *On Sundays.*)

Ὁ ἀναστὰς ἐκ νεκρῶν.

THOU, Who didst rise
from the dead.

(¶ *On certain festivals there are proper dismissals.*)

Ταῖς πρεσβείαις τῆς παν-
αχράντου Δεσποίνης ἡμῶν
Θεοτόκου καὶ ἀειπαρθένου
Μαρίας·

BY the intercession of our
all-immaculate Lady,
Mary, Mother of God, and
always a virgin.

Δυνάμει τοῦ τιμίου, καὶ
ζωοποιοῦ σταυροῦ· προστα-
σίαις τῶν τιμίων, ἐπουρα-
νίων δυνάμεων ἁσσωμάτων,
τοῦ τιμίου, ἐνδόξου, προφή-
του, προδρόμου, καὶ βαπ-
τιστοῦ Ἰωάννου, τῶν ἁγίων
ἐνδόξων, καὶ πανευφημῶν
Ἀποστόλων, τῶν ἐν ἁγίοις
πατέρων ἡμῶν, καὶ οἰκου-
μενικῶν διδασκάλων, καὶ

By the might of the hon-
ourable and lifegiving cross:
by the power of the honour-
able, immaterial powers of
heaven, of the honourable,
glorious prophet, forerun-
ner and Baptist, John, of
the holy, glorious, and all-
celebrated Apostles, of our
fathers among the saints,
and catholic doctors and
hierarchs, Basil the Great,
Gregory the Theologian,

ιεραρχῶν, Βασιλείου τοῦ
μεγάλου, Γρηγορίου τοῦ θε-
ολόγου, Ἰωάννου τοῦ Χρυ-
σοστόμου, Ἀθανασίου, καὶ
Κυρίλλου, Ἰωάννου τοῦ ἐλε-
ήμονος, πατριαρχῶν Ἀλεξ-
ανδρείας, Νικολάου τοῦ ἐν
Μύροις, Σπυρίδωνος ἐπισκό-
που Τριμυθούντος τοῦ θαυ-
ματουργοῦ, τῶν ἁγίων, ἐν-
δόξων, μεγάλων μαρτύρων,
Γεωργίου τοῦ τροπαιοφόρου,
Δημητρίου τοῦ μυροβλή-
του, Θεοδώρων, τύρωνος καὶ
στρατηλάτου, τῶν ἁγίων
ἐνδόξων, καὶ καλλινίκων
μαρτύρων·

Τοῦ ἐν ἁγίοις πατρὸς
ἡμῶν Ἰωάννου, ἀρχιεπισκό-
που Κωνσταντινουπόλεως,
τοῦ Χρυσοστόμου·

Τοῦ ἁγίου (τ.δ.)

Τῶν ὁσίων καὶ θεοφόρων
πατέρων ἡμῶν·

Τῶν ἁγίων καὶ δικαίων
θεοπατέρων Ἰωακείμ καὶ
Ἀννης, τοῦ ἁγίου (τ.δ.) οὗ
καὶ τὴν μνήμην ἐπιτελοῦμεν,
καὶ πάντων σου τῶν ἁγίων,
ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς
ἀγαθὸς καὶ φιλόανθρωπος,
καὶ ἐλεήμων Θεός.

Δι' εὐχῶν τῶν ἁγίων

John Chrysostom, Athana-
sius and Cyril, John the
Merciful, Patriarchs of Al-
exandria; Nicolas, of Myra,
Spyridon, Bishop of Tre-
mithus, the wonder-worker,
of the holy, glorious, and
great martyrs, George the
Triumphant, Demetrius the
Myroblete, the Theodores,
recruit and general, of the
holy, glorious, and victori-
ous martyrs;

Of our father among the
saints, John Chrysostom,
Archbishop of Constanti-
nople;

Of the holy *N.*, (*patron
of the church*;))

Of our religious fathers,
bearers of God;

Of the holy and just pa-
rents of God, Joachim and
Anna, of the holy *N.*, (*saint
of the day*), of whom also
we make the commemora-
tion, and of all Thy saints,
have mercy upon us, and
save us, as a good, and ten-
der, and merciful God.

Through the prayers of

OF S. JOHN CHRYSOSTOM.

89

Glory to the FATHER, and to the SON, and to the HOLY SPIRIT,

Both now, and ever, and to the ages of ages. Amen.

THEE, the more honourable than the cherubim, and infinitely more glorious than the seraphim, who didst bear without corruption God the Word: thee, verily the Mother of God we magnify.

¶ *He makes the private dismissal, and when he has worshipped, and given God thanks for all things, he goes out.*

HYMN TO THE VIRGIN, USED IN THE LITURGY OF
S. BASIL THE GREAT.

Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις. ἀγγέλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγιασμένα ναὶ καὶ παράδεισε λογικῇ, παρθενικὴν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη, καὶ παιδίον γέγονεν ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέραν οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις· δόξα σοι.

IN thee rejoices, O thou that art full of grace, all the creation, of angels the hierarchy, and of men the race, O thou hallowed sanctuary and rational Paradise, thou glory of virgins, of whom GOD was made flesh, and He, our GOD, that is before the ages, became a little child: for thy womb He made a throne, and thy body He made wider than the heavens. In thee rejoices, O thou that art full of grace, all the creation: glory to thee.

EPISTLES AND GOSPELS

FOR THE WHOLE YEAR, FOR THE FEASTS OF OUR LORD AND OF THE MOTHER OF GOD, AND OF CERTAIN SAINTS WHO HAVE PROPER ONES, AND SOME OTHERS.

SEPTEMBER.

8. THE NATIVITY OF OUR SUPREME HOLY LADY, MARY, MOTHER OF GOD, AND ALWAYS A VIRGIN.

Prokeimenon.

Υ. Μεγαλύνει ἡ ψυχὴ
μου τὸν Κύριον.

Β. Ὅτι ἐπέβλεψεν ἐπὶ
τὴν ταπείνωσιν τῆς δούλης
αὐτοῦ.

Υ̅. My soul doth magnify
the LORD.

Βγ. Because He hath re-
garded the lowliness of His
handmaiden.

Epistle.

From the Epistle of Paul to the Philippians, ii. 5--11.

Ἀδελφοί, τοῦτο φρο-
νείσθω ἐν ὑμῖν ὃ καὶ ἐν
Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ
Θεοῦ ὑπάρχων, οὐχ ἄρπαγ-
μὸν ἡγήσατο τὸ εἶναι ἴσα
Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε,
μορφὴν δούλου λαβὼν, ἐν
ὁμοιώματι ἀνθρώπων γενέ-

BRETHREN, let this
mind be in you, which
was also in CHRIST JESUS :
Who being in the form of
GOD, thought it not robbery
to be equal with GOD : but
made Himself of no reputa-
tion, and took upon Him the
form of a servant, and was
made in the likeness of men :

μενος, καὶ σχήματι εὐρεθεὶς
ὡς ἄνθρωπος, ἑταπείνωσεν
ἑαυτὸν, γενόμενος ὑπήκοος
μέχρι θανάτου, θανάτου δὲ
σταυροῦ. Διὸ καὶ ὁ Θεὸς
αὐτὸν ὑπερύψωσε, καὶ ἔχα-
ρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ
πᾶν ὄνομα· ἵνα ἐν τῷ ὀνό-
ματι Ἰησοῦ πᾶν γόνυ κάμψῃ
ἐπουρανίων καὶ ἐπιγείων καὶ
καταχθονίων· καὶ πᾶσα
γλῶσσα ἐξομολογήσεται
ὅτι Κύριος Ἰησοῦς Χριστὸς
εἰς δόξαν Θεοῦ Πατρὸς.

and being found in fashion
as a man, He humbled Him-
self, and became obedient
unto death, even the death
of the Cross. Wherefore
God also hath highly exalt-
ed Him, and given Him a
Name which is above every
name: that at the Name of
JESUS every knee should
bow, of things in heaven,
and things in earth, and
things under the earth; and
that every tongue should
confess that JESUS CHRIST
is LORD, to the glory of
God the FATHER.

Alleluia.

Ἀλληλουῖα.

V. Ἀκουσον, θύγατερ,
καὶ ἴδε.

R. Τὸ πρόσωπόν σου λι-
τανεύουσιν.

Alleluia.

V. Hearken, O daughter,
and consider.

R. They shall entreat
Thy face.

Gospel.

From that of S. Luke, x. 38--42; xi. 27, 28.

Τῷ καιρῷ ἐκείνῳ, εἰσῆλ-
θεν ὁ Ἰησοῦς εἰς κώμην τινά·
γυνὴ δὲ τις ὀνόματι Μάρθα
ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον
αὐτῆς. Καὶ τῇδε ἦν ἀδελ-
φὴ καλουμένη Μαρία, ἥ καὶ
παρακαθίσασα παρὰ τοὺς
πόδας τοῦ Ἰησοῦ, ἤκουε τὸν
λόγον αὐτοῦ. Ἡ δὲ Μάρθα
περισπάτο περὶ πολλὴν δια-

AT that time JESUS en-
tered into a certain
village: and a certain wo-
man named Martha re-
ceived Him into her house.
And she had a sister called
Mary, which also sat at Je-
sus' feet, and heard His
word. But Martha was
cumbered about much serv-
ing, and came to Him, and
said, LORD, dost Thou not

ἐπιστάσα δὲ εἶπε,
ὁ μέλει σοι ὅτι ἡ
λου μόνην με κατέ-
ικονεῖν; εἰπὲ οὖν
: μοι συναντιλάβη-
ποκριθεὶς δὲ εἶπεν
Ἰησοῦς, Μάρθα,
μεριμνᾷς καὶ τυρ-
ρὶ πολλά· ἐνὸς δέ
ἰα. Μαρία δὲ τὴν
μερίδα ἐξελέξατο,
ἀφαιρεθήσεται ἀπ’
· Ἐγένετο δὲ ἐν τῷ
τὸν ταῦτα, ἐπάραςά
φωνὴν ἐκ τοῦ ὄχλου,
ῶ, Μακαρία ἡ κοι-
κστάσασά σε, καὶ
ὡς ἐθήλασας. Αὐ-
ε, Μενοῦνγε μακά-
κούντες τὸν λόγον
ἰ καὶ φυλάσσοντες

care that my sister hath left me to serve alone? bid her therefore that she help me. And JESUS answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her. . . . And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea rather, blessed are they that hear the word of God, and keep it.

Communion.

ιον σωτηρίου λήψο-

I will receive the chalice of salvation.

**THE EXALTATION OVER ALL THE EARTH OF THE
PRECIOUS AND LIFE-GIVING CROSS.**

Prokeimenon.

ψοῦτε Κύριον τὸν
ῶν.

Ÿ. Exalt the LORD our God.

Ὁ Κύριος ἐβασίλευ-
ιζέσθωσαν λαοί.

Rz. The LORD hath reigned, let the people be never so impatient.

*Epistle.**From the First Epistle of Paul to the Corinthians, i. 18—24.*

Ἀδελφοί, ὁ λόγος ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστὶ. Γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμάρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; Ἐπεὶ δὲ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· ἐπεὶ δὲ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν· ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν· αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν.

BRETHREN, the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach CHRIST crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, CHRIST the power of God, and the wisdom of God.

Alleluia.

Ἀλληλούϊα.

℟. Μνήσθητι τῆς συνα-

Alleluia.

℣. Remember Thy con-

του, ἥς ἐκτίσω ἀπ'

gregation which Thou hast purchased of old.

Ο δὲ Θεὸς βασιλεὺς
πρὸ αἰώνων.

Ry. God was our King
before the ages.

Gospel.

in that of S. John, xix. 6—20; 25—27; 30—35.

καιρῷ ἐκείνῳ, συμ-
ἐποίησαν οἱ ἄρχιε-
οὶ πρεσβύτεροι κα-
'Ιησοῦ, ὅπως αὐτὸν
υσι. Καὶ παρεγ-
πρὸς Πιλάτον, λέ-
Σταύρωσον, σταύ-
Λέγει αὐτοῖς ὁ Πι-
Λάβετε αὐτὸν ὑμεῖς
υρῶσατε· ἐγὼ γὰρ
ίσκω ἐν αὐτῷ αἰτίαν.
θησαν αὐτῷ οἱ 'Ιου-
'Ἡμεῖς νόμον ἔχομεν,
τὰ τὸν νόμον ἡμῶν
ἀποθανεῖν, ὅτι ἐαυ-
' τοῦ Θεοῦ ἐποίησεν.
' ἤκουσεν ὁ Πιλάτος
τὸν λόγον, μᾶλλον
, καὶ εἰσῆλθεν εἰς
ιτῶριον πάλιν, καὶ
ῶ 'Ιησοῦ, Πόθεν εἶ
ιὲ 'Ιησοῦς ἀπόκρισιν
υκεν αὐτῷ. Λέγει
ῶ ὁ Πιλάτος, 'Εμοὶ
εἷς; οὐκ οἶδας ὅτι
' ἔχω σταυρῶσαί σε,

AT that time, the chief
priests and the elders
took counsel against Jesus
how they might destroy
Him. And they came unto
Pilate, saying, Crucify Him,
crucify Him. Pilate saith
unto them, Take ye Him,
and crucify Him: for I find
no fault in Him. The Jews
answered him, We have a
law, and by our law He
ought to die, because He
made Himself the Son of
God. When Pilate there-
fore heard that saying, he
was the more afraid; and
went again into the judg-
ment hall, and saith unto
Jesus, Whence art Thou?
But Jesus gave him no an-
swer. Then saith Pilate
unto Him, Speakest Thou
not unto me? knowest Thou
not that I have power
to crucify Thee, and have
power to release Thee? Je-
sus answered, Thou could-
est have no power at all
against Me, except it were
given thee from above:
therefore he that delivered

καὶ ἐξουσίαν ἔχω ἀπολύσαι σε; Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς με σοὶ μερίζονα ἁμαρτίαν ἔχει. Ἐκ τούτου ἐζητεί ὁ Πιλάτος ἀπολύσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ· ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσει ἔκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκραύγασαν, Ἄρον ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἄρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν

Me unto thee his greater sin. An thenceforth Pilate to release Him: Jews cried out, say thou let this man; art not Cæsar's friend soever maketh him king speaketh against sar. When Pilate fore heard that say brought Jesus for sat down in the judgment seat in a place that the Pavement, but Hebrew, Gabbatha it was the preparation the passover, and at sixth hour: and he unto the Jews, Behold King! But they cry Away with Him, Him. Pilate said them, Shall I crucify King? The chief answered, We have but Cæsar. Then did he Him therefore unto be crucified. And took Jesus, and led away. And His cross went forth place called the place skull, which is called Hebrew Golgotha: they crucified Him, other with Him, on side one, and Jesus midst. And Pilate title, and put it cross. And the

καὶ ἀπήγαγον· καὶ
 ζων τὸν σταυρὸν αὐ-
 τῷ ἦλθεν εἰς τὸν λεγό-
 Κρανίου τόπον, ὃς λέ-
 'Εβραϊστὶ Γολγοθᾶ·
 ὃτ' ἐσταύρωσαν, καὶ
 αὐτοῦ ἄλλους δύο ἐν-
 καὶ ἐντεῦθεν, μέσον
 'Ἰησοῦν. Ἐγραψε
 τίτλον ὁ Πιλάτος,
 ἦκεν ἐπὶ τοῦ σταυροῦ
 γεγραμμένον, 'Ἰησοῦς
 ζωραῖος, ὁ βασιλεὺς
 οὐδαίων. Τοῦτον οὖν
 γλον πολλοὶ ἀνέγνω-
 ὦν 'Ιουδαίων, ὅτι ἐγ-
 τῆς πόλεως ὁ τόπος
 ἐσταυρώθη ὁ 'Ἰησοῦς·
 γεγραμμένον 'Εβρα-
 'Ελληνιστὶ, 'Ρωμα-
 . . . Εἰστήκεισαν δὲ
 τῷ σταυρῷ τοῦ 'Ἰησοῦ
 ἡ αὐτοῦ, καὶ ἡ ἀδελ-
 ῖς μητρὸς αὐτοῦ, Μα-
 τοῦ Κλωπᾶ; καὶ Μα-
 Μαγδαληνῇ. 'Ἰησοῦς
 ἰὼν τὴν μητέρα, καὶ
 αθητὴν παρεστῶτα ὄν-
 ε, λέγει τῇ μητρὶ αὐ-
 ῶναι, ἰδοὺ ὁ υἱός σου.
 λέγει τῷ μαθητῇ, 'Ἰδοὺ
 τῇ σου. Καὶ ἀπ'
 τῆς ὥρας ἔλαβεν

was, JESUS OF NAZARETH,
 THE KING OF THE JEWS.
 This title then read many
 of the Jews: for the place
 where Jesus was cruci-
 fied was nigh to the city:
 and it was written in Heb-
 rew, and Greek, and Latin.
 . . . Now there stood by
 the cross of Jesus His mo-
 ther, and His mother's sis-
 ter, Mary the wife of Cleo-
 phas, and Mary Magdalene.
 When Jesus therefore saw
 His mother, and the disciple
 standing by whom He loved,
 He saith unto His mother,
 Woman, behold thy son!
 Then saith He to the dis-
 ciple, Behold thy mother!
 And from that hour that
 disciple took her unto his
 own home. . . . After this,
 Jesus, knowing that all
 things were now accom-
 plished, bowed His head,
 and gave up the ghost. The
 Jews therefore, because it
 was the preparation, that
 the bodies should not re-
 main upon the cross on the
 sabbath day, (for that sab-
 bath day was an high day,)
 besought Pilate that their
 legs might be broken, and
 that they might be taken
 away. Then came the sol-
 diers, and brake the legs of
 the first, and of the other
 which was crucified with

αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.
 Μετὰ τοῦτο εἰδὼς ὁ
 Ἰησοῦς ὅτι πάντα ἤδη τε-
 τέλεσται, κλίνας τὴν κεφα-
 λὴν, παρέδωκε τὸ πνεῦμα.
 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ
 μείνῃ ἐπὶ τοῦ σταυροῦ τὰ
 σώματα ἐν τῷ σαββάτῳ,
 ἐπεὶ παρασκευὴ ἦν· ἦν γὰρ
 μεγάλη ἡ ἡμέρα ἐκείνου τοῦ
 σαββάτου· ἠρώτησαν τὸν
 Πιλάτον, ἵνα κατεαγῶσιν
 αὐτῶν τὰ σκέλη, καὶ ἀρθῶ-
 σιν. Ἦλθον οὖν οἱ στρα-
 τιῶται, καὶ τοῦ μὲν πρώτου
 κατέαξαν τὰ σκέλη καὶ τοῦ
 ἄλλου τοῦ συσταυρωθέντος
 αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν
 ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη
 τεθνηκότα, οὐ κατέαξαν αὐ-
 τοῦ τὰ σκέλη· ἀλλ' εἰς τῶν
 στρατιωτῶν λόγχῃ αὐτοῦ
 τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς
 ἐξῆλθεν αἷμα καὶ ὕδωρ.
 Καὶ ὁ ἑωρακὴς μεμαρτύ-
 ρηκε, καὶ ἀληθινὴ αὐτοῦ ἐσ-
 τιν ἡ μαρτυρία.

Him. But when they came
 to Jesus, and saw that
 he was dead already, they broke
 not His legs: but one of
 the soldiers with a spear
 pierced His side, and forth-
 with came thereout blood
 and water. And he that
 saw it bare record, and
 his record is true.

Communion.

Ἐσημειώθη ἐφ' ἡμᾶς τὸ
 φῶς τοῦ προσώπου σου,
 Κύριε.

The light of Thy coun-
 tenance was lifted up upon
 us, O LORD.

26. THE TRANSIT OF THE HOLY APOSTLE AND EVANGELIST
JOHN THE DIVINE.

Prokeimenon.

Υ. Εἰς πᾶσαν τὴν γῆν
ἐξῆλθεν ὁ φθόγγος αὐτοῦ.

Υ. His sound has gone
out into all lands.

Β. Οἱ οὐρανοὶ διηγοῦνται
δόξαν Θεοῦ.

Β. The heavens declare
the glory of God.

Epistle.

From the First Catholic Epistle of John, iv. 12---19.

Θεὸν οὐδεὶς πώποτε τεθέ-
αται· ἐὰν ἀγαπῶμεν ἀλλή-
λους, ὁ Θεὸς ἐν ἡμῖν μένει,
καὶ ἡ ἀγάπη αὐτοῦ τετε-
λειωμένη ἐστὶν ἐν ἡμῖν. Ἐν
τούτῳ γινώσκομεν, ὅτι ἐν
αὐτῷ μένομεν, καὶ αὐτὸς ἐν
ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος
αὐτοῦ δέδωκεν ἡμῖν. Καὶ
ἡμεῖς τεθεάμεθα καὶ μαρτυ-
ροῦμεν, ὅτι ὁ Πατὴρ ἀπέσ-
ταλκε τὸν Υἱὸν σωτῆρα τοῦ
κόσμου· ὃς ἂν ὁμολογήσῃ
ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ
Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει,
καὶ αὐτὸς ἐν τῷ Θεῷ. Καὶ
ἡμεῖς ἐγνώκαμεν καὶ πεπισ-
τεύκαμεν τὴν ἀγάπην, ἣν
ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ
Θεὸς ἀγάπη ἐστὶ· καὶ ὁ μέ-
νων ἐν τῇ ἀγάπῃ, ἐν τῷ
Θεῷ μένει, καὶ ὁ Θεὸς ἐν
αὐτῷ. Ἐν τούτῳ τετε-

NO man hath seen God at
any time. If we love
one another, God dwelleth
in us, and His love is per-
fected in us. Hereby know
we that we dwell in Him,
and He in us, because He
hath given us of His Spirit.
And we have seen and do
testify that the FATHER
sent the SON to be the SA-
VIOUR of the world. Who-
soever shall confess that JE-
SUS is the SON of GOD,
God dwelleth in him, and
he in God. And we have
known and believed the love
that God hath to us. God
is love; and he that dwell-
eth in love dwelleth in God,
and God in him. Herein
is our love made perfect,
that we may have boldness
in the day of judgment: be-
cause as He is, so are we in
this world. There is no fear
in love; but perfect love
casteth out fear: because

λείωται ἡ ἀγάπη μεθ' ἡμῶν,
ἵνα παρρησίαν ἔχωμεν ἐν τῇ
ἡμέρᾳ τῆς κρίσεως, ὅτι
καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς
ἐσμεν ἐν τῷ κόσμῳ τούτῳ.
Φόβος οὐκ ἔστιν ἐν τῇ ἀγά-
πῃ, ἀλλ' ἡ τελεία ἀγάπη
ἔξω βάλλει τὸν φόβον, ὅτι
ὁ φόβος κόλασιν ἔχει· ὁ δὲ
φοβούμενος οὐ τετελείωται
ἐν τῇ ἀγάπῃ. Ἡμεῖς ἀγα-
πῶμεν αὐτὸν, ὅτι αὐτὸς
πρῶτος ἠγάπησεν ἡμᾶς.

fear hath torment. He that
feareth is not made perfect
in love. We love Him, be-
cause He first loved us.

Alleluia.

Ἀλληλουῖα.

W. Ἐξομολογήσονται οἱ
οὐρανοὶ τὰ θαυμάσιά σου.

R. Ὁ Θεὸς ὁ ἐνδοξαζό-
μενος ἐν βουλῇ ἁγίων.

Alleluia.

Y. The heavens shall con-
fess Thy wonders.

R. It is GOD Who is
glorified in the council of
the saints.

Gospel.

From that of S. John, xix. 25—27; xxii 24, 25.

Τῷ καιρῷ ἐκείνῳ εἰστή-
κεισαν παρὰ τῷ σταυρῷ
τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ,
καὶ ἡ ἀδελφὴ τῆς μητρὸς
αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ,
καὶ Μαρία ἡ Μαγδαληνὴ.
Ἰησοῦς οὖν ἰδὼν τὴν μητέρα,
καὶ τὸν μαθητὴν παρεστῶτα
ὃν ἠγάπα, λέγει τῇ μητρὶ
αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός
σου. Εἶτα λέγει τῷ μαθητῇ,

AT that time there stood
by the cross of JESUS
His mother, and His mo-
ther's sister, Mary the wife
of Cleophas, and Mary Mag-
dalene. When JESUS there-
fore saw His mother, and
the disciple standing by
whom He loved, He saith
unto His mother, Woman,
behold thy son! Then saith
He to the disciple, Behold
thy mother! and from that

Ἰδοὺ ἡ μήτηρ σου. Καὶ ἐκ' ἐκείνης τῆς ὥρας ἔλα-
 ζεν αὐτὴν ὁ μαθητὴς εἰς τὰ
 ἴδια. . . . Οὗτός ἐστιν ὁ
 μαθητὴς ὁ μαρτυρῶν περὶ
 τούτων, καὶ γράψας ταῦτα·
 καὶ οἶδαμεν ὅτι ἀληθὴς ἐσ-
 τιν ἡ μαρτυρία αὐτοῦ. Ἔστι
 δὲ καὶ ἄλλα πολλὰ ὅσα
 ἐποίησεν ὁ Ἰησοῦς, ἅτινα
 ἐὰν γράφηται καθ' ἓν, οὐδὲ
 αὐτὸν οἶμαι τὸν κόσμον χω-
 ρῆσαι τὰ γραφόμενα βιβλία.
 Ἀμήν.

hour that disciple took her
 unto his own home. . . .
 This is the disciple which
 testifieth of these things,
 and wrote these things: and
 we know that his testimony
 is true. And there are also
 many other things which
 Jesus did, the which, if
 they should be written
 every one, I suppose that
 even the world itself could
 not contain the books that
 should be written. Amen.

Communion.

Εἰς πᾶσαν τὴν γῆν ἐξ-
 ῆλθεν ὁ φθόγγος αὐτοῦ.

His sound is gone out
 into all lands.

OCTOBER.

26. THE HOLY ARCHMARTYR DEMETRIUS, THE MYROBLETE.

Prokeimenon.

Ψ. Εὐφρανθήσεται δι-
 καιος ἐν Κυρίῳ.

Ψ. The just shall rejoice
 in the LORD.

℞. Εἰσάκουσον, ὁ Θεὸς,
 τῆς φωνῆς μου.

℞. Hear, O God, my
 voice.

Epistle.

From the Second Epistle of Paul to Timothy, ii. 1-10

Τέκνον Τιμόθεε, ἐνδυνα-
 μοῦ ἐν τῇ χάριτι τῇ ἐν
 Χριστῷ Ἰησοῦ· καὶ ἃ ἤκου-
 σας παρ' ἐμοῦ διὰ πολλῶν
 μαρτύρων, ταῦτα παράθου

MY son, Timothy, be
 strong in the grace
 that is in CHRIST JESUS.
 And the things that thou
 hast heard of me among
 many witnesses, the same

πιστοῖς ἀνθρώποις, οἵτινες
 ικανοὶ ἔσονται καὶ ἑτέρους
 διδάξαι. Σὺ οὖν κακοπά-
 θησον ὡς καλὸς στρατιώτης
 Ἰησοῦ Χριστοῦ. Οὐδεὶς
 στρατευόμενος ἐμπλέκεται
 ταῖς τοῦ βίου πραγματείαις,
 ἵνα τῷ στρατολογήσαντι
 ἀρέσῃ. Ἐὰν δὲ καὶ ἀθλή-
 τις, οὐ στεφανοῦται ἂν μὴ
 νομίμως ἀθλήσῃ. Τὸν κο-
 πιῶντα γεωργὸν δεῖ πρῶ-
 τον τῶν καρπῶν μεταλαμ-
 βάνειν. Νόει ἃ λέγω· δῶν
 γάρ σοι ὁ Κύριος σύνεσιν
 ἐν πᾶσι. Μνημόνευε Ἰη-
 σοῦν Χριστὸν ἐγγεγερμένον ἐκ
 νεκρῶν, ἐκ σπέρματος Δα-
 βίδ, κατὰ τὸ εὐαγγέλιόν
 μου· ἐν ᾧ κακοπαθῶ μέχρι
 δεσμῶν, ὡς κακοῦργος· ἀλλ'
 ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.
 Διὰ τοῦτο πάντα ὑπομένω
 διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ
 αὐτοὶ σωτηρίας τύχωσι τῆς
 ἐν Χριστῷ Ἰησοῦ, μετὰ δό-
 ξης αἰωνίου.

commit thou to faithful men,
 who shall be able to teach
 others also. Thou there-
 fore endure hardness, as
 a good soldier of JESUS
 CHRIST. No man that war-
 reth entangleth himself with
 the affairs of this life; that
 he may please him who hath
 chosen him to be a soldier.
 And if a man also strive for
 masteries, yet is he not
 crowned except he strive
 lawfully. The husbandman
 that laboureth must be first
 partaker of the fruits. Con-
 sider what I say; and the
 LORD give thee understand-
 ing in all things. Remem-
 ber that JESUS CHRIST of
 the seed of David was raised
 from the dead, according
 to my Gospel: wherein I
 suffer trouble, as an evil-
 doer, even unto bonds; but
 the word of GOD is not
 bound. Therefore I endure
 all things for the elect's
 sakes, that they may also
 obtain the salvation which
 is in CHRIST JESUS with
 eternal glory.

Alleluia.

Ἀλληλούϊα.

Y. Δίκαιος ὡς φοῖνιξ
 ἀνθήσει,

B. Πεφυτευμένος ἐν τῷ
 οἴκῳ Κυρίου.

Alleluia.

Y. The just shall flower
 like a palm tree,

B. Planted in the house
 of the LORD.

*Gospel.**From that of S. John, xv. 17—xvi. 2.*

ὁ Κύριος τοῖς ἑαυ-
ταῖς· Ταῦτα ἐν-
ὕμῖν, ἵνα ἀγαπᾶτε

Εἰ ὁ κόσμος
εἶ, γινώσκετε ὅτι
ὁ ὑμῶν μεμίση-
κε τοῦ κόσμου ἦτε,
ἀντὶ τὸ ἴδιον ἐφίλει·

τοῦ κόσμου οὐκ
ἔγωγ ἐξελεξάμην
τοῦ κόσμου, διὰ
εἰ ὑμᾶς ὁ κόσμος.

εἰτε τοῦ λόγου οὐ
ὑμῖν, Οὐκ ἔστι

εἰζων τοῦ κυρίου
ἢ ἐμὲ ἐδίωξαν, καὶ

οὐσιν· εἰ τὸν λό-
γόν τήρῃσαν, καὶ τὸν

τηρήσουσιν. Ἄλ-
πάντα ποιήσουσιν

τὸ ὄνομά μου, ὅτι
τὸν πέμψαντά

αὐτὸν ἦλθον καὶ ἐλά-
οῖς, ἁμαρτίαν οὐκ

ἔχον δὲ πρόφασιν
περὶ τῆς ἁμαρ-

τίας. Ὁ ἐμὲ μι-
τὸν Πατέρα μου

Εἰ τὰ ἔργα μὴ
ἔσονται αὐτοῖς, ἀλλ' οὐδεὶς

ποίηκεν, ἁμαρτίαν

THE LORD said to His disciples, These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My Name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth Me hateth My FATHER also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My FATHER. But this cometh to pass, that the word might be ful-

οὐκ εἶχον· νῦν δὲ καὶ ἐωρά-
κασι, καὶ μεμισήκασι καὶ
ἐμὲ καὶ τὸν Πατέρα μου.
'Αλλ' ἵνα πληρωθῇ ὁ λόγος
ὁ γεγραμμένος ἐν τῷ νόμῳ
αὐτῶν, "Ὅτι ἐμίσησάν με
διωρεάν. "Ὅταν δὲ ἔλθῃ ὁ
παράκλητος, ὃν ἐγὼ πέμψω
ὑμῖν παρὰ τοῦ Πατρὸς, τὸ
Πνεῦμα τῆς ἀληθείας, ὃ
παρὰ τοῦ Πατρὸς ἐκπορεύε-
ται, ἐκεῖνος μαρτυρήσει περὶ
ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυ-
ρεῖτε, ὅτι ἀπ' ἀρχῆς μετ'
ἐμοῦ ἐστε. Ταῦτα λελά-
ληκα ὑμῖν, ἵνα μὴ σκανδα-
λισθῆτε. Ἀποσυναγώγους
ποιήσουσιν ὑμᾶς· ἀλλ' ἔρ-
χεται ὥρα, ἵνα πᾶς ὁ ἀποκ-
τείνας ὑμᾶς, δόξῃ λατρεῖν
προσφέρειν τῷ Θεῷ.

filled that is written in their
law, They hated Me with-
out a cause. But when the
Comforter is come, Whom
I will send unto you from
the FATHER, even the Spirit
of truth, which proceedeth
from the FATHER, He shall
testify of Me. And ye also
shall bear witness, because
ye have been with Me from
the beginning. Thesethings
have I spoken unto you,
that ye should not be of-
fended. They shall put you
out of the synagogues: yea,
the time cometh, that who-
soever killeth you will think
that he doeth God service.

Communion

Εἰς μνημόσυνον αἰώνιον
ἔσται δίκαιος.

The just shall be had in
everlasting remembrance.

NOVEMBER.

1. THE HOLY AND UNMERCENARY WONDER-WORKERS
COSMAS AND DAMIAN.

Prokeimenon

Ψ. Τοῖς ἀγίοις τοῖς ἐν
τῇ γῇ αὐτοῦ θαυμάστωσεν
ὁ Κύριος.

Ψ. The LORD wrought
wonders by His saints that
were in the earth.

ωρώμην τὸν Κύ-
ν μου διαπαντός.

Ry. I foresaw the LORD
ever before me.

Epistle.

First Epistle of Paul to the Corinthians. xii. 27.
xiii. 8.

ὦ, ὑμεῖς ἐστε σῶ-
-οῦ καὶ μέλη ἐκ
Καὶ οὓς μὲν ἔθετο
ἢ ἐκκλησίᾳ πρῶ-
-όλους, δεύτερον
τρίτον διδασκά-
-α δυνάμεις, εἴτα
α ἰαμάτων, ἀν-
κυβερνήσεις, γέ-
-ων. Μὴ πάντες
; μὴ πάντες προ-
-ὴ πάντες διδάσ-
-ὴ πάντες δυνά-
-άντες χαρίσματα
μάτων; μὴ πάν-
-αις λαλοῦσι; μὴ
ρμηνεύουσι; Ζη-
-ὰ χαρίσματα τὰ
καὶ ἔτι καθ' ὑπερ-
-ν ὑμῖν δείκνυμι.
γλώσσαις τῶν
λαλῶ καὶ τῶν
ἀγάπην δὲ μὴ
να χαλκὸς ἢ χῶν
ν ἀλαλάζον. Καὶ
προφητεῖαν, καὶ
υυστήρια πάντα

BRETHREN, ye are the
Body of CHRIST, and
members in particular. And
God hath set some in the
Church, first apostles, se-
condarily prophets, thirdly
teachers, after that miracles,
then gifts of healings, helps,
governments, diversities of
tongues. Are all apostles?
are all prophets? are all
teachers? are all workers
of miracles? have all the
gifts of healing? do all
speak with tongues? do all
interpret? But covet ear-
nestly the best gifts: and
yet show I unto you a more
excellent way. Though I
speak with the tongues of
men and of angels, and
have not charity, I am be-
come as sounding brass, or
a tinkling cymbal. And
though I have the gift of
prophecy, and understand
all mysteries, and all know-
ledge; and though I have
all faith, so that I could re-
move mountains, and have
not charity, I am nothing.
And though I bestow all
my goods to feed the poor,

καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι. Καὶ ἔὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἔὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, οὐκ ἄσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει.

and though I give my to be burned, and have charity, it profiteth me nothing. Charity sufficeth long, and is kind; charity envieth not; charity vaileth not itself, is not puffed up; doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

Alleluia.

Ἀλληλούϊα.

Alleluia.

Ἰδοὺ δὴ τί καλὸν ἢ τί
τεργνόν;

Behold, what is good
what sweet?

Gospel.

From that of S. Matthew, x. 1, 5--8.

Τῷ καιρῷ ἐκείνῳ, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε

AT that time when Jesus had called unto His twelve disciples, gave them power against unclean spirits, to cast them out, and to heal all men

λειν αὐτὰ, καὶ θερα-
 πασαν νόσον καὶ πᾶ-
 αλακίαν. . . . Τού-
 οὺς δώδεκα ἀπέστειλεν
 οὓς, παραγγείλας αὐ-
 ἔγων, Εἰς ὁδὸν ἐθνῶν
 ἐλθῆτε, καὶ εἰς πόλιν
 ρειτῶν μὴ εἰσέλθητε·
 σθε δὲ μᾶλλον πρὸς
 ὄβητα τὰ ἀπολωλότα
 Ἰσραὴλ. Πορευόμε-
 κηρύσσετε λέγοντες,
 ἡγγικεν ἡ βασιλεία
 τοῦ θεοῦ. Ἀσθενοῦντας
 ἰάετε, λεπροὺς καθα-
 νεκροὺς ἐγείρετε,
 ἰα ἐκβάλλετε· δωρεὰν
 ἔσται, δωρεὰν δοτε.

of sickness, and all manner
 of disease. . . . These twelve
 JESUS sent forth, and com-
 manded them, saying, Go
 not into the way of the
 Gentiles, and into any city
 of the Samaritans enter ye
 not: but go rather to the
 lost sheep of the house of
 Israel. And as ye go,
 preach, saying, The king-
 dom of heaven is at hand.
 Heal the sick, cleanse the
 lepers, raise the dead, cast
 out devils: freely ye have
 received, freely give.

Communion.

μνημόσυνον αἰώνιον
 ἡμῶν τοῖς δικαίοις.

The just shall be had in
 everlasting remembrance.

**THE COMPANY OF THE GREAT CAPTAIN MICHAEL AND
 THE OTHER IMMATERIAL POWERS.**

Prokeimenon.

Ὁ ποιῶν τοὺς ἁγ-
 αὐτοῦ πνεύματα.
 Εὐλόγει ἡ ψυχὴ μου
 τὸν ὁ Θεόν.

Ÿ. Who maketh His an-
 gels spirits.

Rz. Bless the LORD, O
 my soul.

Epistle.

From the Epistle of Paul to the Hebrews, ii. 2 -- 10

ἰσχυροὶ, εἰ ὁ δι' ἁγγέ-
 λων λόγος ἐγένετο

BRETHREN, if the word
 spoken by angels was

βέβαιος, καὶ πᾶσα παρά-
 βασις καὶ παρακοή ἔλαβεν
 ἔνδικον μισθαποδοσίαν· πῶς
 ἡμεῖς ἐκφευξόμεθα τηλικαύ-
 της ἀμελήσαντες σωτηρίας;
 ἥτις ἀρχὴν λαβοῦσα λα-
 λείσθαι διὰ τοῦ Κυρίου, ὑπὸ
 τῶν ἀκουσάντων εἰς ἡμᾶς
 ἐβεβαιώθη, συνεπιμαρτυροῦ-
 ντος τοῦ Θεοῦ σημείοις τε
 καὶ τέρασι, καὶ ποικίλαις
 δυνάμεσι, καὶ Πνεύματος
 Ἁγίου μερισμοῖς, κατὰ τὴν
 αὐτοῦ θέλησιν. Οὐ γὰρ
 ἀγγέλοις ὑπέταξε τὴν οἰ-
 κουμένην τὴν μέλλουσαν,
 περὶ ἧς λαλοῦμεν· διεμαρ-
 τύρατο δέ που τὶς λέγων,
 Τί ἐστὶν ἄνθρωπος, ὅτι μιμ-
 νήσκη αὐτοῦ· ἢ υἱὸς ἀνθρώ-
 που, ὅτι ἐπισκέπτη αὐτόν;
 ἡλάττωσας αὐτὸν βραχύ τι
 παρ' ἀγγέλους· δόξῃ καὶ
 τιμῇ ἐστεφάνωσας αὐτόν,
 καὶ κατέστησας αὐτόν ἐπὶ
 τὰ ἔργα τῶν χειρῶν σου·
 πάντα ὑπέταξας ὑποκάτω
 τῶν ποδῶν αὐτοῦ· Ἐν γὰρ
 τῷ ὑποτάξαι αὐτῷ τὰ πάν-
 τα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυ-
 πότακτον· νῦν δὲ οὐκ ὠρῶ-
 μεν αὐτῷ τὰ πάντα ὑποτε-
 ταγμένα. Τὸν δὲ βραχύ

steadfast, and every trans-
 gression and disobedience
 received a just recompense
 of reward; how shall we
 escape, if we neglect so great
 salvation; which at the first
 began to be spoken by the
 LORD, and was confirmed
 unto us by them that heard
 Him; God also bearing
 them witness, both with
 signs and wonders, and with
 divers miracles, and gifts of
 the HOLY GHOST, according
 to His own will? For unto
 the angels hath He not put
 in subjection the world to
 come, whereof we speak.
 But one in a certain place
 testified, saying, What is
 man, that Thou art mindful
 of him? or the son of man,
 that Thou visitest him? Thou
 madest him a little
 lower than the angels; Thou
 crownedst him with glory
 and honour, and didst set
 him over the works of Thy
 hands: Thou hast put all
 things in subjection under
 his feet. For in that He
 put all in subjection under
 him, He left nothing that is
 not put under him. But
 now we see not yet all things
 put under him. But we
 see Jesus, Who was made
 a little lower than the an-
 gels for the suffering of
 death, crowned with glory
 and honour; that He by the

έλους ήλαττω-
μεν 'Ιησοῦν, διὰ
οὔ θανάτου, δό-
εστεφανωμένον,
Θεοῦ ὑπὲρ παν-
ι θανάτου. *Επ-
κὺτῳ δι' ὃν τὰ
ἰ οὐ τὰ πάντα,
ς εἰς δόξαν ἀγα-
ρχηγὸν τῆς σω-
ῖν διὰ παθημά-
αι.

grace of GOD should taste death for every man. For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Alleluia.

ἱα.

γε τὸν Κύριον
νῶν.

γε αὐτὸν πάντες
αὐτοῦ.

Alleluia.

Ÿ. Praise the LORD from the heavens.

Rz. Praise Him, all ye His angels.

Gospel.

From that of S. Luke, x. 16—21.

Κύριος τοῖς ἑαυ-
κῖς· Ὁ ἀκούων
ἀκούει· καὶ ὁ
ς, ἐμὲ ἀθετεῖ· ὁ
γῶν, ἀθετεῖ τὸν
γά με. Ὑπέσ-
οὶ ἐβδομήκοντα
ς λέγοντες· Κύ-
! δαιμόνια ὑπο-
μῶν ἐν τῷ ὀνό-
Εἶπε δὲ αὐτοῖς,
γὸν Σατανᾶν ὥς

THE LORD said to His disciples, He that hear-eth you, heareth Me; and He that despiseth you, despiseth Me; and he that despiseth Me despiseth Him that sent Me. And the seventy returned again with joy, saying, LORD, even the devils are subject unto us through Thy Name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give un-

ἄστραπην ἐκ τοῦ οὐρανοῦ
 πεσόντα. Ἰδοὺ δίδωμι ὑμῖν
 τὴν ἐξουσίαν τοῦ πατεῖν
 ἐπάνω ὄφεων καὶ σκορπίων,
 καὶ ἐπὶ πᾶσαν τὴν δύναμιν
 τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς
 οὐ μὴ ἀδικήσῃ. Πλὴν ἐν
 τούτῳ μὴ χαίρετε, ὅτι τὰ
 πνεύματα ὑμῖν ὑποτάσσεται·
 χαίρετε δὲ μᾶλλον ὅτι
 τὰ ὀνόματα ὑμῶν ἐγγράφη
 ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ
 τῇ ᾧρᾳ ἡγαλλιάσατο τῷ
 πνεύματι ὁ Ἰησοῦς καὶ εἶ-
 πεν, Ἐξομολογοῦμαί σοι
 Πάτερ, Κύριε τοῦ οὐρανοῦ
 καὶ τῆς γῆς, ὅτι ἀπέκρυψας
 ταῦτα ἀπὸ σοφῶν καὶ συνε-
 τῶν, καὶ ἀπεκάλυψας αὐτὰ
 νηπίοις· ναὶ ὁ Πατήρ, ὅτι
 οὕτως ἐγένετο εὐδοκία ἔμ-
 προσθέν σου.

to you power to tread
 serpents and scorpions
 over all the power of
 the enemy: and nothing
 shall hurt you by any means hereafter.
 Notwithstanding in this
 ye rejoice not, that ye
 are subject unto these
 powers; but rather rejoice,
 because your names are
 written in heaven. In
 that hour ye rejoiced in
 spirit, I thank Thee, O
 LORD of heaven and
 earth, that Thou hast
 hid these things from the
 wise and prudent, and
 hast revealed them unto
 babes: for so it was
 good in Thy sight.

Communion.

Ὁ ποιῶν τοὺς ἀγγέλους
 αὐτοῦ πνεύματα, καὶ τοὺς
 λειτουργοὺς αὐτοῦ πυρὸς
 φλόγα.

Who maketh His
 angels spirits, and His
 ministers flame of fire.

13. OUR FATHER AMONG THE SAINTS, JOHN, ARCHBISHOP
 OF CONSTANTINOPLE, CHRYSOSTOM.

Prokeimenon.

Ψ. Τὸ στόμα μου λαλή-
 σει σοφίαν.

Ψ. My mouth shall
 speak wisdom.

Ἀκούσατε ταῦτα, Ῥζ. Hear this, all peo-
 ρὰ ἔθνη. ples.

Epistle.

1 the Epistle of Paul to the Hebrews, vii. 26--viii. 2.

λφοὶ, τοιοῦτος ἡμῖν
 ἀρχιερεὺς, ὅσιος,
 ἀμίαντος, κεχω-
 ρᾷ ἀπὸ τῶν ἀμαρτω-
 αὶ ὑψηλότερος τῶν
 γενόμενος· ὃς οὐκ
 καθ' ἡμέραν ἀνάγκην,
 οἱ ἀρχιερεῖς, πρότε-
 ρ τῶν ἰδίων ἀμαρ-
 τίας ἀναφέρειν, ἔπει-
 ν τοῦ λαοῦ· τοῦτο
 οἶσεν ἐφάπαξ, ἐαυ-
 ενέγκας. Ὁ νόμος
 θράνους καθίστησιν
 οἷς, ἔχοντας ἀσθέ-
 ῖ λόγος δὲ τῆς ὀρκω-
 τῆς μετὰ τὸν νόμον,
 τὸν αἰῶνα τετελειω-

Κεφάλαιον δὲ ἐπὶ
 εγομένοις, τοιοῦτον
 ἀρχιερέα, ὃς ἐκάθι-
 δεξιᾷ τοῦ θρόνου τῆς
 οσύνης ἐν τοῖς οὐρα-
 ὦν ἀγίων λειτουργῶς,
 σκηνῆς τῆς ἀληθινῆς,
 ἐν ᾧ Κύριος, καὶ οὐκ
 ος.

BRETHREN, such an
 High Priest became
 us, Who is holy, harmless,
 undefiled, separate from sin-
 ners, and made higher than
 the heavens: Who needeth
 not daily, as those high
 priests, to offer up sacrifice,
 first for His own sins, and
 then for the people's: for
 this He did once, when He
 offered up Himself. For
 the law maketh men high
 priests which have infir-
 mity; but the word of the
 oath, which was since the
 law, maketh the Son, Who
 is consecrated for evermore.
 Now of the things which
 we have spoken this is the
 sum: We have such an
 High Priest, Who is set on
 the right hand of the throne
 of the Majesty in the hea-
 vens; a minister of the
 sanctuary, and of the true
 tabernacle, which the LORD
 pitched, and not man.

Alleluia.

Ἀλληλούϊα.

Alleluia.

V. Στόμα δικαίου ἀποσ-
τάζει σοφίαν.V. The mouth of the just
distils wisdom.R. Ὁ νόμος τοῦ Θεοῦ
αὐτοῦ ἐν καρδίᾳ.R. The law of his God
is in his heart.*Gospel.**From that of S. John, x. 9—16.*

Εἶπεν ὁ Κύριος· Ἐγὼ εἰμι
ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλ-
θῃ, σωθήσεται, καὶ εἰσελεύ-
σεται καὶ ἐξελεύσεται, καὶ
νομὴν εὐρήσει. Ὁ κλέπτης
οὐκ ἔρχεται εἰ μὴ ἵνα κλέ-
ψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
ἐγὼ ἦλθον ἵνα ζῶν ἔχωσι,
καὶ περισσὸν ἔχωσιν. Ἐγὼ
εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποι-
μὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ
τίθῃσιν ὑπὲρ τῶν προβάτων.
Ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν
ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρό-
βατα ἴδια, θεωρεῖ τὸν λύκον
ἐρχόμενον, καὶ ἀφίησι τὰ
 πρόβατα, καὶ φεύγει· καὶ
ὁ λύκος ἀρπάζει αὐτὰ, καὶ
σκορπίζει τὰ πρόβατα. Ὁ
δὲ μισθωτὸς φεύγει, ὅτι μισ-
θωτὸς ἐστὶ, καὶ οὐ μέλει
αὐτῷ περὶ τῶν προβάτων.
Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός·
καὶ γινώσκω τὰ ἐμά, καὶ

THE LORD said, I am the
door: by Me if any
man enter in, he shall be
saved, and shall go in and
out, and find pasture. The
thief cometh not, but for to
steal, and to kill, and to
destroy: I am come that
they might have life, and
that they might have it more
abundantly. I am the good
Shepherd: the good shep-
herd giveth his life for the
sheep. But he that is an
hireling, and not the shep-
herd, whose own the sheep
are not, seeth the wolf com-
ing, and leaveth the sheep,
and fleeth: and the wolf
catcheth them, and scatter-
eth the sheep. The hire-
ling fleeth, because he is an
hireling, and careth not for
the sheep. I am the good
Shepherd, and know My
sheep, and am known of
Mine. As the FATHER
knoweth Me, even so know
I the FATHER: and I lay

ὕπὸ τῶν ἐμῶν.
 γκει με ὁ Πατήρ,
 καὶ τὸν Πατέρα
 χὴν μου τίθημι
 βοβάτων. Καὶ
 αὐτὰ ἔχω ἃ οὐκ
 εἰς αὐλῆς ταύτης·
 δεῖ ἀγαγεῖν, καὶ
 μου ἀκούσουσι·
 αἱ μία ποίμνη,

down My life for the sheep.
 And other sheep I have,
 which are not of this fold:
 them also I must bring, and
 they shall hear My voice;
 and there shall be one fold,
 and one shepherd.

Communion.

λόσουνον αἰώνιον
 5.

The just shall be had in
 everlasting remembrance.

TRANSE INTO THE TEMPLE OF OUR SUPREME
 HOLY LADY, THE MOTHER OF GOD.

Prokeimenon.

ἐλύει ἡ ψυχὴ
 100.

Ÿ. My soul doth magnify
 the LORD.

ἐπέβλεψεν ἐπὶ
 101 τῆς δούλης

Rz. Because He hath re-
 garded the lowliness of His
 handmaiden.

Epistle.

the Epistle of Paul to the Hebrews, ix. 1 - 7.

εἶχεν ἡ πρώτη
 ὥματα λατρεί-
 ῳ γιον κοσμικόν.
 κατασκευάσθη
 ἢ ἢ τε λυχνία
 102 ζα καὶ ἡ πρόθε-
 υν, ἥτις λέγεται

BRETHREN, the first
 covenant had also or-
 dinances of divine service,
 and a worldly sanctuary.
 For there was a tabernacle
 made; the first, wherein
 was the candlestick, and
 the table, and the shew-
 bread; which is called the

ἅγια. Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων, χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην παντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσοῦν ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· ὑπεράνω δὲ αὐτῆς χερουβὶμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσιασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων.

sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia

Ἀλληλούϊα.

Alleluia.

W. Ἀκουσον, θύγατερ, καὶ ἴδε.

Y. Harken, O daughter, and consider.

R. Τὸ πρόσωπόν σου λιτανεύσουσιν.

Rz. They shall entreat Thy face.

Gospel.

Same as on Sept. 8

Communion.

ριον σωτηρίου λήψο- I will receive the chalice
of salvation.

HOLY, GLORIOUS, AND ALL-CELEBRATED APOSTLE,
ANDREW, THE FIRST CALLED.

Prokeimenon and Alleluia as on Sept. 26.

Epistle.

he First Epistle of Paul to the Corinthians. iv 9 16

φοι, ὁ Θεὸς ἡμᾶς
οστόλους ἐσχάτους
ν ὡς ἐπιθανάτιους,
ρον ἐγενήθημεν τῷ
καὶ ἀγγέλοις καὶ
ις. Ἡμεῖς μαυροί
τὸν, ὑμεῖς δὲ φρό-
Χριστῷ· ἡμεῖς ἀσ-
ὑμεῖς δὲ ἰσχυροί·
οἶ, ἡμεῖς δὲ ἄτιμοι.
ῆς ἄρτι ὥρας καὶ
, καὶ διψῶμεν, καὶ
ύομεν, καὶ κίλαφι-
καὶ ἀστατοῦμεν,
ῶμεν ἐργαζόμενοι
ις χερσὶ· λαιδορού-
λογοῦμεν· διωκόμε-
όμεθα· βλασφημού-
παρακαλοῦμεν· ὡς
ἱρμάτα τοῦ κόσμου
εν, πάντων περι-
ως ἄρτι. Οὐκ ἐν-
ἡμᾶς γράφω ταῦτα,
τέκνα μου ἀγα-

BRETHREN, God hath
set forth us the apos-
tles last, as it were ap-
pointed to death : for we are
made a spectacle unto the
world, and to angels, and to
men. We are fools for
CHRIST's sake, but ye are
wise in CHRIST : we are
weak, but ye are strong ;
ye are honourable, but we
are despised. Even unto
this present hour we both
hunger, and thirst, and are
naked, and are buffeted,
and have no certain dwell-
ingplace ; and labour, work-
ing with our own hands :
being reviled, we bless ;
being persecuted, we suffer
it : being defamed, we in-
treat ; we are made as the
filth of the world, and are
the offscouring of all things
unto this day. I write not
these things to shame you,
but as my beloved sons I
warn you. For though ye
have ten thousand instruc-

πητὰ νουθετῶ. Ἐὰν γὰρ
 μυρίους παιδαγωγούς ἔχῃτε
 ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς
 πατέρας· ἐν γὰρ Χριστῷ
 Ἰησοῦ διὰ τοῦ εὐαγγελίου
 ἐγὼ ὑμᾶς ἐγέννησα. Πα-
 ρακαλῶ οὖν ὑμᾶς, μιμηταί
 μου γίνεσθε.

Gospel

From that of S. John, i. 35—51.

Τῷ καιρῷ ἐκείνῳ, εἰστή-
 κει ὁ Ἰωάννης, καὶ ἐκ τῶν
 μαθητῶν αὐτοῦ δύο. Καὶ
 ἐμβλέψας τῷ Ἰησοῦ περιπα-
 τοῦντι, λέγει, Ἴδε ὁ ἀμνὸς
 τοῦ Θεοῦ. Καὶ ἤκουσαν
 αὐτοῦ οἱ δύο μαθηταὶ λα-
 λούντος, καὶ ἠκολούθησαν
 τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ
 Ἰησοῦς, καὶ θεασάμενος αὐ-
 τοὺς ἀκολουθοῦντας, λέγει
 αὐτοῖς, Τί ζητεῖτε; οἱ δὲ
 εἶπον αὐτῷ, Ῥαββί, ὃ λέγε-
 ται ἐρμηνευόμενον, διδάσ-
 καλε, ποῦ μένεις; λέγει
 αὐτοῖς, Ἐρχεσθε καὶ ἴδετε.
 Ἦλθον καὶ εἶδον ποῦ μένει·
 καὶ παρ' αὐτῷ ἔμειναν τὴν
 ἡμέραν ἐκείνην· ὥρα δὲ ἦν
 ὡς δεκάτη. Ἦν Ἀνδρέας
 ὁ ἀδελφὸς Σίμωνος Πέτρου,
 εἷς ἐκ τῶν δύο τῶν ἀκου-
 σάντων παρὰ Ἰωάννου, καὶ

tors in CHRIST, yet have ye
 not many fathers: for in
 CHRIST JESUS I have be-
 gotten you through the Gos-
 pel. Wherefore I beseech
 you, be ye followers of me.

AT that time, John stood,
 and two of his dis-
 ciples; and looking upon
 Jesus as He walked, he
 saith, Behold the Lamb of
 God! And the two dis-
 ciples heard him speak, and
 they followed Jesus. Then
 Jesus turned, and saw them
 following, and saith un-
 to them, What seek ye?
 They said unto Him, Rabbi,
 (which is to say, being in-
 terpreted, Master,) where
 dwellest Thou? He saith
 unto them, Come and see.
 They came and saw where
 He dwelt, and abode with
 Him that day: for it was
 about the tenth hour. One
 of the two which heard John
 speak, and followed Him,
 was Andrew, Simon Peter's
 brother. He first findeth
 his own brother Simon, and
 saith unto him, We have
 found the Messias, which
 is, being interpreted, the

ἡσάντων αὐτῷ. Εὐ-
 οὔτος πρῶτος τὸν
 τὸν ἴδιον Σίμωνα,
 εἰ αὐτῷ, Εὐρήκαμεν
 τσίαν, ὃ ἐστι μεθερ-
 ρον ὁ Χριστός· καὶ
 αὐτὸν πρὸς τὸν Ἰη-
 Ἐμβλέψας δὲ αὐτῷ
 εἶπε, Σὺ εἰ Σίμων
 Ἰωνᾶ· σὺ κληθήσῃ
 ὃ ἐρμηνεύεται Πέ-
 Τῇ ἐπαύριον ἠθέλη-
 Ἰησοῦς ἐξελθεῖν εἰς
 λιθαίαν· καὶ εὐρίσ-
 ιππον, καὶ λέγει αὐ-
 κολουθεῖ μοι. Ἦν
 λιππος ἀπὸ Βηθσαι-
 τῆς πόλεως Ἀνδρέου
 ρου. Εὐρίσκει Φί-
 τὸν Ναθαναὴλ, καὶ
 αὐτῷ, Ὁν ἔγραψε
 ἐν τῷ νόμῳ καὶ οἱ
 αἱ, εὐρήκαμεν, Ἰη-
 ὄν υἱὸν τοῦ Ἰωσήφ
 ὁ Ναζαρέτ. Καὶ
 οὐτῷ Ναθαναὴλ, Ἐκ
 τὸ δύναται τι ἀγαθὸν
 λέγει αὐτῷ Φίλιπ-
 ρου καὶ ἴδε. Εἰ-
 ησοῦς τὸν Ναθαναὴλ
 νον πρὸς αὐτὸν, καὶ
 ἐπὶ αὐτοῦ, Ἴδε ἀλη-
 γραφή, ἐν ᾧ δό-

CHRIST. And he brought
 him to Jesus. And when
 Jesus beheld him, he said,
 Thou art Simon the son of
 Jona: thou shalt be called
 Cephas, which is by inter-
 pretation, A stone. The
 day following Jesus would
 go forth into Galilee, and
 findeth Philip, and saith
 unto him, Follow Me. Now
 Philip was of Bethsaida, the
 city of Andrew and Peter.
 Philip findeth Nathanael,
 and saith unto him, We
 have found Him, of whom
 Moses in the law, and
 the prophets, did write, Je-
 sus of Nazareth, the son
 of Joseph. And Nathanael
 said unto him, Can there
 any good thing come out of
 Nazareth? Philip saith un-
 to him, Come and see. Je-
 sus saw Nathanael coming
 to Him, and saith of him,
 Behold an Israelite indeed,
 in whom is no guile! Na-
 thanael saith unto Him,
 whence knowest Thou me? Jesus
 answered and said
 unto him, Before that Philip
 called thee, when thou wast
 under the fig tree, I saw
 thee. Nathanael answered
 and said unto Him, Rabbi,
 Thou art the SON of GOD;
 Thou art the King of Israel.
 Jesus answered and said
 unto him, Because I said
 unto thee, I saw thee un-

λος οὐκ ἔστι. Λέγει αὐτῷ
 Ναθαναήλ, Πόθεν με γινώσ-
 κεις; ἀπεκρίθη ὁ Ἰησοῦς
 καὶ εἶπεν αὐτῷ, Πρὸ τοῦ
 σε Φίλιππον φωνῆσαι, ὄντα
 ὑπὸ τὴν συκῇν εἰδόν σε.
 Ἀπεκρίθη Ναθαναήλ καὶ
 λέγει αὐτῷ, Ῥαββί, σὺ εἶ
 ὁ Τίδς τοῦ Θεοῦ, σὺ εἶ ὁ βα-
 σιλεὺς τοῦ Ἰσραήλ. Ἀπε-
 κρίθη Ἰησοῦς καὶ εἶπεν αὐ-
 τῷ, Ὅτι εἶπόν σοι, Εἰδόν
 σε ὑποκάτω τῆς συκῆς,
 πιστεύεις; μείζω τούτων
 ὄψει. Καὶ λέγει αὐτῷ,
 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ’
 ἄρτι ὄψεσθε τὸν οὐρανὸν
 ἀνεωγόμενον, καὶ τοὺς ἀγγέ-
 λους τοῦ Θεοῦ ἀναβαίνοντας
 καὶ καταβαίνοντας ἐπὶ τὸν
 υἱὸν τοῦ ἀνθρώπου.

der the fig tree, belie-
 thou? thou shalt see gre-
 things than these. And
 saith unto him, Verily
 rily, I say unto you, H
 after ye shall see he
 open, and the angels of
 ascending and descen
 upon the Son of man.

Communion.

Εἰς πᾶσαν τὴν γῆν ἐξῆλ-
 θεν ὁ φθόγγος αὐτοῦ, καὶ εἰς
 τὰ πέρατα τῆς οἰκουμένης
 τὰ ῥήματα αὐτοῦ.

His sound is gone
 into all lands, and his w
 unto the ends of the w

DECEMBER.

5. OUR RELIGIOUS FATHER, THE BEARER OF GOD, SA
 THE ABBOT.

Same as on Jan. 17.

6. OUR FATHER AMONG THE SAINTS, NICOLAS, BISHOP OF MYRA IN LYCIA, THE WORKER OF MIRACLES.

Same as on Jan. 17.

24. CHRISTMAS EVE, THE EVE OF THE NATIVITY OF CHRIST.

IN THE EVENING.

Prokeimenon.

℣. Κύριος εἶπε πρὸς με·
Τίός μου εἶ σὺ, ἐγὼ σήμερον
γεγέννηκά σε.

℞. Αἰτῆσαι παρ' ἐμοῦ,
καὶ δώσω σοι ἔθνη.

℣. The LORD said unto
Me: Thou art My SON, this
day have I begotten Thee.

℞. Ask of Me, and I will
give Thee the heathen.

Epistle.

From the Epistle of Paul to the Hebrews, i. 1 - ii. 3

Πολυμέρως καὶ πολυτρό-
πως πάσαι ὁ Θεὸς λαλήσας
τοῖς πατέρας ἐν τοῖς προ-
φήταις, ἐπ' ἐσχάτων τῶν
ἡμερῶν τούτων ἐλάλησεν
ἡμῖν ἐν Τίῳ, ὃν ἔθηκε κληρο-
νόμον πάντων, δι' οὗ καὶ
τοὺς αἰῶνας ἐποίησεν, ὃς ὢν
ἀπαύγασμα τῆς δόξης καὶ
χαρακτήρ τῆς ὑποστάσεως
αὐτοῦ, φέρων τε τὰ πάντα
τῷ ῥήματι τῆς δυνάμεως
αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν
ποιησάμενος τῶν ἀμαρτιῶν
ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς
μεγαλωσύνης ἐν ὑψηλοῖς,
τοσοῦτῳ χρεῖττον γενόμενος

GOD, Who at sundry
times and in divers
manners, spake in time past
unto the fathers by the pro-
phets, hath in these last
days spoken unto us by His
Son, Whom He hath ap-
pointed heir of all things,
by Whom also He made
the worlds; Who being the
brightness of His glory, and
the express image of His
person, and upholding all
things by the word of His
power, when He had by
Himself purged our sins,
sat down on the right hand
of the Majesty on high,
being made so much better
than the angels, as He hath
by inheritance obtained

τῶν ἀγγέλων, ὅσῳ διαφο-
 ρώτερον παρ' αὐτοὺς κεκλη-
 ρονόμηκεν ὄνομα. Τίνι γὰρ
 εἶπέ ποτε τῶν ἀγγέλων, Τίός
 μου εἰ σύ· ἐγὼ σήμερον
 γεγέννηκά σε; καὶ πάλιν,
 Ἐγὼ ἔσομαι αὐτῷ εἰς Πα-
 τέρα, καὶ αὐτὸς ἔσται μοι
 εἰς Τίον; ὅταν δὲ πάλιν
 εἰσαγάγῃ τὸν πρωτότοκον
 εἰς τὴν οἰκουμένην, λέγει,
 Καὶ προσκυνησάτωσαν αὐτῷ
 πάντες ἄγγελοι Θεοῦ. Καὶ
 πρὸς μὲν τοὺς ἀγγέλους
 λέγει, Ὁ ποιῶν τοὺς ἀγ-
 γέλους αὐτοῦ πνεύματα, καὶ
 τοὺς λειτουργοὺς αὐτοῦ φλό-
 γα· πρὸς δὲ τὸν Τίον, Ὁ
 θρόνος σου, ὁ Θεός, εἰς τὸν
 αἰῶνα τοῦ αἰῶνος· ῥάβδος
 εὐθύτητος ἢ ῥάβδος τῆς βα-
 σιλείας σου. Ἠγάπησας
 δικαιοσύνην, καὶ ἐμίσησας
 ἀνομίαν. Διὰ τοῦτο ἔχρι-
 σέ σε ὁ Θεός, ὁ Θεός σου,
 ἔλαιον ἀγαλλιάσεως παρὰ
 τοὺς μετόχους σου. Καὶ,
 Σὺ κατ' ἀρχάς, Κύριε, τὴν
 γῆν ἐθεμελίωσας, καὶ ἔργα
 τῶν χειρῶν σου εἰσὶν οἱ
 οὐρανοί. Αὐτοὶ ἀπολοῦνται,
 σὺ δὲ διαμένεις· καὶ πάντες
 ὡς ἱμάτιον παλαιωθήσονται,

more excellen-
 they. For u
 the angels sai
 time, Thou
 this day hav
 Thee. And
 be to Him a
 He shall be t
 And again, w
 eth in the F
 into the wor
 And let all
 God worship
 of the angels
 maketh His
 and His min
 of fire. But
 He saith, Th
 God, is for ev
 sceptre of rig
 the sceptre of
 Thou hast lov
 ness, and ha
 therefore Go
 God, hath a
 with the oil
 above Thy fi
 Thou, LORD,
 ning hast laic
 tion of the ea
 heavens are
 Thine hands:
 rish; but The
 and they all
 as doth a gar
 a vesture sha
 them up, and
 changed: but
 same, and Th
 not fail. But
 the angels sa

τεὶ περιβόλαιον ἐλίξεις
; καὶ ἀλλαγῇσονται·
ὁ αὐτὸς εἶ, καὶ τὰ ἔτη
ἐκ ἐκλείψουσι. Πρὸς
ἐ τῶν ἀγγέλων εἶρηκέ
Κάθου ἐκ δεξιῶν μου,
ὡ τούτους ἐχθρούς σου
ἰον τῶν ποδῶν σου;
πάντες εἰς λειτουρ-
πνεύματα, εἰς διακο-
τοστελλόμενα διὰ τού-
ντας κληρονομεῖν σω-
; Διὰ τοῦτο δεῖ πε-
έρωσ ἡμᾶς προσέχειν
ἀκουσθεῖσι, μή ποτε
ῤῥῶμεν. Εἰ γὰρ ὁ δι'
ων λαληθεὶς λόγος
ο βέβαιος, καὶ πᾶ-
ράβασις καὶ παρακοή
ν ἔνδικον μισθαποδο-
πῶς ἡμεῖς ἐκφευξόμε-
καύτης ἀμελήσαντες
ίας; ἥτις ἀρχὴν λα-
λαλεῖσθαι διὰ τοῦ
υ, ὑπὸ τῶν ἀκουσάν-
ς ἡμᾶς ἐβεβαιώθη.

time, Sit on My right hand,
until I make Thine enemies
Thy footstool? Are they
not all ministering spirits,
sent forth to minister for
them who shall be heirs of
salvation? Therefore we
ought to give the more ear-
nest heed to the things
which we have heard, lest
at any time we should let
them slip. For if the word
spoken by angels was stead-
fast, and every transgres-
sion and disobedience re-
ceived a just recompense of
reward; how shall we es-
cape, if we neglect so great
salvation; which at the first
began to be spoken by the
LORD, and was confirmed
unto us by them that heard
Him?

Alleluia.

λληλούϊα.

Εἶπεν ὁ Κύριος τῷ
μου, Κάθου ἐκ δεξιῶν

‘Ράβδον δυνάμεως ἐξ-

Alleluia.

Ÿ. The LORD said unto
my LORD, Sit Thou at My
right hand.

Rz. The LORD shall send

αποστελεῖ σοι Κύριος ἐκ
Σιών.

R. Ἐκ γαστρὸς πρὸ
ἑωσφόρου ἐγέννησά σε.

forth i
thee ou

R.]
fore th
Thee.

Gospel.

From that of S. Luke, ii.

Ἐγένετο δὲ ἐν ταῖς ἡμέ-
ραις ἐκείναις, ἐξῆλθε δόγμα
παρὰ Καίσαρος Αὐγούστου,
ἀπογράφεσθαι πᾶσαν τὴν
οἰκουμένην· αὕτη ἡ ἀπο-
γραφὴ πρώτη ἐγένετο ἡγε-
μονεύοντος τῆς Συρίας Κυ-
ρηνίου. Καὶ ἐπορεύοντο πάν-
τες ἀπογράφεσθαι, ἕκαστος
εἰς τὴν ἰδίαν πόλιν. Ἀνέβη
δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γα-
λιλαίας, ἐκ πόλεως Να-
ζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς
πόλιν Δαβὶδ, ἣτις καλεῖται
Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν
ἐξ οἴκου καὶ πατριᾶς Δαβὶδ,
ἀπογράψασθαι σὺν Μαριὰμ
τῇ μεμνηστευμένῃ αὐτῷ γυ-
ναικί, οὕσῃ ἐγκύω. Ἐγέ-
νετο δὲ ἐν τῷ εἶναι αὐτοὺς
ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι
τοῦ τεκεῖν αὐτήν· καὶ ἔτεκε
τὸν Τιδὸν αὐτῆς τὸν πρωτό-
τοκον, καὶ ἐσπαργάνωσεν
αὐτὸν, καὶ ἀνέκλινεν αὐτὸν
ἐν τῇ φάτνῃ· διότι οὐκ ἦν

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τόπος ἐν τῷ καταλύ-
 Καὶ ποιμένες ἦσαν
 ὥρα τῇ αὐτῇ, ἀγρου-
 ς καὶ φυλάσσοντες
 αὐτὸς τῆς νυκτὸς ἐπὶ τὴν
 ἡμέραν αὐτῶν. Καὶ ἰδοὺ
 ἄγγελος Κυρίου ἐπέστη αὐ-
 τοῖς καὶ δόξα Κυρίου πε-
 ψεν αὐτούς· καὶ ἐφο-
 βον μέγαν. Καὶ
 αὐτοῖς ὁ ἄγγελος, Μὴ
 φοβέσθαι· ἰδοὺ γὰρ εὐαγγε-
 λιστὴς ὑμῖν χαρὰν μεγά-
 ῃς· ἔστι παντὶ τῷ
 κόσμῳ· ἐτέχθη ὑμῖν σήμε-
 ρον, ὅς ἐστι Χριστὸς
 ὁ υἱός, ἐν πόλει Δαβὶδ.
 οὗτο ὑμῖν τὸ σημεῖ-
 ον· ἴδετε βρέφος ἐσπαρ-
 μένον, κείμενον ἐν τῇ
 σόφρῳ. Καὶ ἐξαίφνης ἐγένε-
 τεν τῷ ἀγγέλῳ πληθὺς
 ἰσχυρῶν οὐρανοῦ, αἰνοῦν-
 τες Θεὸν καὶ λεγόντων,
 ἐν ὑψίστοις Θεῷ καὶ
 εἰρήνῃ· ἐν ἀνθρώποις
 καὶ. Καὶ ἐγένετο, ὥς
 ὅτε ἀπ' αὐτῶν εἰς τὸν
 οὐρανὸν οἱ ἄγγελοι, καὶ οἱ
 ποιμένες εἶπον
 ἀλλήλους, Διέλθωμεν
 Βηθλεὲμ, καὶ ἴδωμεν
 τὸ τοῦτο τὸ γεγονός,

watch over their flock by
 night. And, lo, the angel
 of the LORD came upon
 them, and the glory of the
 LORD shone round about
 them: and they were sore
 afraid. And the angel said
 unto them, Fear not: for,
 behold, I bring you good
 tidings of great joy, which
 shall be to all people. For
 unto you is born this day
 in the city of David, a SA-
 VIOUR, which is CHRIST the
 LORD. And this shall be a
 sign unto you; Ye shall
 find the babe wrapped in
 swaddling clothes, lying in
 a manger. And suddenly
 there was with the angel a
 multitude of the heavenly
 host praising God, and say-
 ing, Glory to God in the
 highest, and on earth peace,
 good will towards men.
 And it came to pass, as the
 angels were gone away from
 them into heaven, the shep-
 herds said one to another,
 Let us now go even unto
 Bethlehem, and see this
 thing which is come to pass,
 which the LORD hath made
 known unto us. And they
 came with haste, and found
 Mary, and Joseph, and the
 babe lying in a manger.
 And when they had seen it,
 they made known abroad
 the saying which was told
 them concerning this child.

ὁ ὁ Κύριος ἐγνώρισεν ἡμῖν.
 Καὶ ἦλθον σπεύσαντες, καὶ
 ἀνεῦρον τὴν τε Μαριάμ καὶ
 τὸν Ἰωσήφ, καὶ τὸ βρέφος
 κείμενον ἐν τῇ φάτνῃ. Ἰδόν-
 τες δὲ διεγνώρισαν περὶ τοῦ
 ῥήματος τοῦ λαληθέντος αὐ-
 τοῖς περὶ τοῦ παιδίου τού-
 του. Καὶ πάντες οἱ ἀκού-
 σαντες ἐθαύμασαν περὶ τῶν
 λαληθέντων ὑπὸ τῶν ποιμέ-
 νων πρὸς αὐτούς. Ἡ δὲ
 Μαριάμ πάντα συνετήρει
 τὰ ῥήματα ταῦτα; συμβάλ-
 λουσα ἐν τῇ καρδίᾳ αὐτῆς.
 Καὶ ἐπέστρεψαν οἱ ποιμένες,
 δοξάζοντες καὶ αἰνοῦντες τὸν
 Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν
 καὶ εἶδον, καθὼς ἐλαλήθη
 πρὸς αὐτούς.

And all they that heard
 wondered at those things
 which were told them of
 the shepherds. But Mary
 kept all these things, and
 pondered them in her heart.
 And the shepherds return-
 ed, glorifying and praising
 God for all the things that
 they had heard and seen,
 as it was told unto them.

Communion.

Αἰνεῖτε τὸν Κύριον ἐκ
 τῶν οὐρανῶν.

Praise the LORD from
 the heavens.

25. CHRISTMAS DAY, THE NATIVITY IN THE FLESH OF
 LORD AND GOD AND SAVIOUR JESUS CHRIST.

Prokeimenon.

Υ. Πᾶσα ἡ γῆ προσκυν-
 ησάτωσάν σοι καὶ ψαλά-
 τωσάν σοι.

Υ̅. Let all the earth
 Thee, and sing to Thee.

Β. Ἀλαλάξατε τῷ Κυ-
 ρίῳ πᾶσα ἡ γῆ.

Rz. Cry unto the
 all the earth.

Epistle.

in the Epistle of Paul to the Galatians, iv. 4—7.

σοι, ὅτε ἦλθε τὸ
τοῦ χρόνου, ἕξα-
ν ὁ Θεὸς τὸν Τιδὸν
ἐνόμενον ἐκ γυναι-
όμενον ὑπὸ νόμον
ὑπὸ νόμον ἕξαγο-
τὴν υἱοθεσίαν ἀπο-
· "Ὅτι δέ ἐστε
πέστειλεν ὁ Θεὸς
ια τοῦ Τιοῦ αὐτοῦ
κρδίας ὑμῶν κράζον,
Πατήρ. "Ὡστε οὐκ
ὑλος, ἀλλ' υἱός· εἰ
αὐ κληρονόμος Θεοῦ
τοῦ.

BRETHREN, when the
fulness of time was
come, God sent forth His
SON, made of a woman,
made under the law, to re-
deem them that were under
the law, that we might re-
ceive the adoption of sons.
And because ye are sons,
God hath sent forth the
Spirit of His SON into your
hearts, crying, Abba, FA-
THER. Wherefore thou art
no more a servant, but a
son; and if a son, then
an heir of God through
CHRIST.

Alleluia.

λούϊα.

Alleluia.

οὐρανοὶ διηγοῦνται
οὔ.

Ÿ. The heavens declare
the glory of God.

Ἡμέρα τῇ ἡμέρα
ῖ ῤῥῆμα.

Rz. Day unto day utter-
eth speech.

Gospel.

From that of S. Matthew, ii. 1—12.

ἰ' Ἰησοῦ γεννηθέντος
ἐμ τῆς Ἰουδαίας,
αἰς Ἡρώδου τοῦ
ς, ἰδοὺ μάγοι ἀπὸ
ν παρεγένοντο εἰς
μα λέγοντες, Ποῦ

NOW when JESUS was
born in Bethlehem of
Judæa in the days of Herod
the king, behold, there came
wise men from the east to
Jerusalem, saying, Where
is He that is born King of

ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, Καὶ σὺ Βηθλεὲμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε, Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ αὐτῷ δὲ εὗρητε ἀπαγγεῖλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον

the Jews? for we have seen His star in the east, and are come to worship Him. When Herod the king heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, though thou art the least among the principalities of Judah, yet out of thee shall come a Governor that shall rule over My people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young Child: and when ye have found Him, bring me word again, that I may come and worship Him also. And they, having heard these things, departed; and the star, which they saw in the east, went before them, till it came and stood over the young Child. When they saw the star, they rejoiced with exceeding

ἀνατολῇ, προῆγεν
 ἕως ἔλθων ἔστη
 οὗ ἦν τὸ παιδίον.
 ; δὲ τὸν ἄστέρα, ἐχά-
 χαρὰν μεγάλην σφό-
 αὶ ἐλθόντες εἰς τὴν
 εὗρον τὸ παιδίον μετὰ
 τῆς μητρὸς αὐτοῦ,
 σόντες προσεκύνησαν
 καὶ ἀνοίξαντες τοὺς
 οὐς αὐτῶν, προσή-
 αὐτῷ δῶρα, χρυσὸν
 θανόν καὶ σμύρναν.
 ῥηματισθέντες κατ'
 ἐν ἀνακάμψαι πρὸς
 ν, δι' ἄλλης ὁδοῦ ἀν-
 ᾶν εἰς τὴν χώραν

joy. And when they were
 come into the house, they
 saw the young Child with
 Mary His mother, and fell
 down, and worshipped Him:
 and when they had opened
 their treasures, they pre-
 sented unto Him gifts;
 gold, and frankincense, and
 myrrh. And being warned
 of God in a dream that they
 should not return to Herod,
 they departed into their own
 country another way.

Communion.

οῶσιν ἀπέστειλε Κύ-
 λαῶ αὐτοῦ.

The LORD hath sent re-
 demption unto His people.

JANUARY.

YEAR'S DAY. THE CIRCUMCISION IN THE FLESH OF
 LORD JESUS CHRIST; AND COMMEMORATION OF OUR
 FATHER AMONG THE SAINTS, BASIL THE GREAT, OF
 SABA IN CAPPADOCIA.

Prokeimenon.

Τὸ στόμα μου λαλή-
 φίαν, καὶ ἡ μελέτη
 οἰκίας μου σύνεσιν.

Ÿ. My mouth shall speak
 wisdom, and the care of my
 heart understanding.

R. Ἀκούσατε ταῦτα,
πάντα τὰ ἔθνη.

Rz. Hear this, all ye people.

Epistle.

From the Epistle of Paul to the Colossians, ii. 8-12

Ἀδελφοί, βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι· ὃς ἐστὶν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν·

BRETHREN, beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, Which is the head of all principality and power: in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead.

Alleluia.

Ἀλληλουῖα.

V. Ὁ ποιμένων τὸν Ἰσραὴλ πρόσχες.

R. Στόμα δικαίου μελετήσει σοφίαν.

Alleluia.

V. Give ear, O Shepherd of Israel.

Rz. The mouth of the just shall ponder wisdom.

Gospel.

From that of S. Luke, ii. 20, 21, 40—52.

ρῶ ἐκείνων, ὑπέσ-
 ποιμένες, δοξά-
 ζει αἰνοῦντες τὸν
 πᾶσιν οἷς ἤκου-
 δον, καθὼς ἐλαλή-
 αὐτούς. Καὶ ὅτε
 ἐν ἡμέραις ὁκτὼ
 ἐμείν τὸ παιδίον,
 ἡ τὸ ὄνομα αὐτοῦ
 ὃ κληθὲν ὑπὸ τοῦ
 πατρὸς τοῦ συλληφ-
 ὄν ἐν τῇ κοιλίᾳ.
 δὲ παιδίον ἠὔξανε,
 καὶ αὐτοῦ πνεύματι,
 καὶ σοφίᾳ· καὶ
 αὐτοῦ ἦν ἐπ' αὐτό.
 καὶ ὄντο οἱ γονεῖς
 ἐν ἔτος εἰς Ἱερου-
 σολῆμ τοῦ πάσχα.
 ἐγένετο ἐτῶν δώδεκα,
 καὶ αὐτῶν εἰς Ἱερο-
 σολῆμ τὸ ἔθος τῆς
 καὶ τελειωσάντων
 αὐτῶν, ἐν τῷ ὑποστρέ-
 ψει, ὑπέμεινεν Ἰη-
 σὺς ἐν Ἱερουσαλὴμ·
 καὶ οἱ γονεῖς ἠ-
 γῶντες αὐτὸν ἐν τῇ
 συνοδίᾳ εἶναι,
 ἐβραβύοντο· καὶ ἀνε-
 ἵκοντο ἐν τοῖς συγ-

γενέσι καὶ ἐν τοῖς γνωστοῖς· καὶ μὴ εὐρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. Καὶ εἶπε πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρός μου δεῖ εἶναί με; καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My FATHER'S business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

Communion.

ἰεῖτε τὸν Κύριον ἐκ
ὐρανῶν.

Praise the LORD from
the heavens.

THE HOLY THEOPHANTY OF OUR LORD AND GOD AND
SAVIOUR JESUS CHRIST.

Prokeimenon.

Εὐλογημένος ὁ ἐρχό-
μενος ἐν ὀνόματι Κυρίου.

℣. Blessed is He that
cometh in the Name of the
LORD.

Ἐξομολογεῖσθε τῷ
ὅτι ἀγαθός.

℞. O give thanks unto
the LORD, for He is good.

Epistle.

from the Epistle of Paul to Titus, ii. 11—14; iii. 4—7.

κνον Τίτε, ἐπεφάνη ἡ
τοῦ Θεοῦ ἡ σωτή-
ρᾳσιν ἀνθρώποις, παι-
γα ἡμᾶς, ἵνα ἀρνησά-
την ἀσέβειαν καὶ τὰς
καὶ ἐπιθυμίας, σω-
ς καὶ δικαίως καὶ
ὡς ζήσωμεν ἐν τῷ νῦν
προσδεχόμενοι τὴν
ρίαν ἐλπίδα καὶ ἐπι-
αντῆς δόξης τοῦ μεγά-
θεοῦ καὶ σωτῆρος ἡμῶν
ἰ Χριστοῦ· ὃς ἔδωκεν
ν ὑπὲρ ἡμῶν, ἵνα λυ-
γται ἡμᾶς ἀπὸ πάσης
ας, καὶ καθαρῶς ἑαυτῷ
περιούσιον, ζηλωτὴν
ν ἔργων. . . . Ὅτε δὲ

MY son, Titus, the grace
of God that bringeth
salvation hath appeared to
all men, teaching us that,
denying ungodliness and
worldly lusts, we should live
soberly, righteously, and
godly, in this present world;
looking for that blessed
hope, and the glorious ap-
pearing of the great God
and our SAVIOUR JESUS
CHRIST; Who gave Him-
self for us, that He might
redeem us from all iniquity,
and purify unto Himself a
peculiar people, zealous of
good works. . . . But after
that the kindness and love
of GOD our SAVIOUR toward
man appeared, not by works
of righteousness which we

EPISTLES AND GOSPELS.

πρηστότης καὶ ἡ φιλαν-
ρωπία ἐπεφάνη τοῦ σωτῆρος
ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων
τῶν ἐν δικαιοσύνῃ ὧν ἐποιή-
σαμεν ἡμεῖς, ἀλλὰ κατὰ
τὸν αὐτοῦ ἔλεον, ἔσωσεν
ἡμᾶς, διὰ λουτροῦ καλιγ-
γενεσίας, καὶ ἀνακαινώσεως
Πνεύματος Ἁγίου, οὗ ἐξέ-
χεν ἐφ' ἡμᾶς πλουσίως,
διὰ Ἰησοῦ Χριστοῦ τοῦ
σωτῆρος ἡμῶν, ἵνα δικαιο-
θέντες τῇ ἐκείνου χάριτι,
κληρονόμοι γενώμεθα κατ'
ἐλπίδα ζωῆς αἰωνίου.

have done, but according
to His mercy He saved us,
by the washing of rege-
neration, and renewing of
the HOLY GHOST; which
He shed on us abundantly
through JESUS CHRIST our
SAVIOUR: that being justi-
fied by His grace, we should
be made heirs according to
the hope of eternal life.

Alleluia.

Ἀλληλούϊα.
V. Ἐνέγκατε τῷ Κυ-
ρίῳ υἱοὶ Θεοῦ.
R. Φωνὴ Κυρίου ἐπὶ τῶν
υδάτων.

Alleluia.
V. Ascribe unto the Lord,
O ye sons of God.
Rz. The voice of the Lord
is over the waters.

Gospel.

From that of S. Matthew, iii. 13—17.

Τῷ καιρῷ ἐκείνῳ, παρα-
γίνεται ὁ Ἰησοῦς ἀπὸ τῆς
Γαλιλαίας ἐπὶ τὸν Ἰορδάνην
πρὸς τὸν Ἰωάννην, τοῦ βαπ-
τισθῆναι ὑπ' αὐτοῦ. Ὁ δὲ
Ἰωάννης διεκώλυεν αὐτὸν
λέγων, Ἐγὼ χρεῖαν ἔχω
ὑπὸ σοῦ βαπτισθῆναι, καὶ
σύ ἔρχῃ πρὸς με; ἀποκρι-

AT that time cometh J-
sus from Galilee
Jordan unto John, to
baptised of him. But Jo-
hann said unto Him, I have
need to be baptised of Thee,
and thou comest to me?
And Jesus answering
said unto him, Suffer it to be
so now: for thus it becometh
us to fulfil all righteous-

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.

Ἰησοῦς εἶπε πρὸς
 τοὺς ἄρτι· οὕτω
 ἐστὶν ἡμῖν πλη-
 ραν δικαιοσύνην.
 τιν αὐτόν. Καὶ
 ὁ Ἰησοῦς ἀνέβη
 τοῦ ὕδατος· καὶ
 ἑλθὼν αὐτῷ οἱ
 ἰερεῖς εἶδε τὸ Πνεῦμα
 καταβαῖνον ὡσεὶ
 στήλην καὶ ἐρχόμενον
 ἐπ' αὐτόν.
 Καὶ ἰδοὺ φωνὴ
 ἐκ τῶν οὐρανῶν λέγουσα,
 ὁ υἱός μου ὁ
 ἀγαπῶμενός ἐστιν ὃς
 ἐν ᾧ εὐδόκησα.

Then he suffered Him. And
 Jesus, when He was bap-
 tised, went up straightway
 out of the water: and, lo,
 the heavens were opened
 unto Him, and He saw the
 Spirit of God descending
 like a dove, and lighting
 upon Him: and, lo, a voice
 from heaven, saying, This is
 My beloved Son, in Whom
 I am well pleased.

Communion.

ἡ ἡ χάρις τοῦ
 Θεοῦ καὶ ἡ
 εὐδοκία τοῦ
 Κυρίου ἡμῶν Ἰη-
 σοῦ Χριστοῦ πᾶσι
 ἀνθρώποις.

The grace of God hath
 appeared, the salvation of
 all men.

RELIGIOUS FATHER, THE BEARER OF GOD, ANTHONY
 THE GREAT.

Prokeimenon.

ὁ Θεὸς ἐναντίον Κυρίου
 τοῦ ὁσίου αὐτοῦ.
 ἡμεῖς ἀποδώσω τῷ
 Κυρίῳ ὡς ἡμεῖς
 πάντων;

V. Right dear in the sight
 of the LORD is the death of
 His saint.

R. What shall I render
 unto the LORD for all?

Epistle.

The Epistle of Paul to the Hebrews, xiii. 17--21

οἱ ἀγαπῶντες τοὺς
 ἀγαπῶντες καὶ ὑπακούοντες
 τοῖς ἀρχιερεῶσι τοῦ
 Κυρίου ὡς ᾧ Κυρίῳ· ὅτι ὁ
 Χριστὸς ὁ υἱὸς τοῦ Θεοῦ
 ὁ ἀρχιερεὺς τοῦ ἀληθοῦς
 ὁμοιωθεὶς τοῖς ἀνθρώποις
 ὑπακούσας ἑωρτάσθη
 ὡς ἁγίος καὶ δίκαιος
 ὁ ἰσχυρὸς καὶ ὁ ἐπιεικής
 ὁ ἁγνός καὶ ὁ ἁγιωτάτος
 ὁ ἡμεῖς ἀποδώσω τῷ
 Κυρίῳ ὡς ἡμεῖς
 πάντων;

BRETHREN, obey them
 that have the rule over

EPISTLES AND GOSPELS.

κετε· αὐτοὶ γὰρ ἀγρυπ-
νοῦσιν ὑπὲρ τῶν ψυχῶν
ὕμῶν ὡς λόγον ἀποδώσον-
τες· ἵνα μετὰ χαρᾶς τοῦτο
ποιῶσι, καὶ μὴ στενάζοντες·
ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
Προσεύχεσθε περὶ ἡμῶν.
Πεποίθαμεν γὰρ, ὅτι καλὴν
συνείδησιν ἔχομεν, ἐν πᾶσι
καλῶς θέλοντες ἀναστρέ-
φεισθαι· περισσοτέρως δὲ
παρακαλῶ τοῦτο ποιῆσαι,
ἵνα τάχιον ἀποκατασταθῶ
ὑμῖν. Ὁ δὲ Θεὸς τῆς εἰρή-
νης, ὁ ἀναγαγὼν ἐκ νεκρῶν
τὸν ποιμένα τῶν προβάτων
τὸν μέγαν ἐν αἵματι δια-
θήκης αἰωνίου, τὸν Κύριον
ἡμῶν Ἰησοῦν, καταρτίσαι
ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ,
εἰς τὸ ποιῆσαι τὸ θέλημα
αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐά-
ρεστον ἐνώπιον αὐτοῦ, διὰ
Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα
εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Alleluia.

Ἀλληλούϊα.

V. Μακάριος ἀνὴρ ὁ φο-
βούμενος τὸν Κύριον.R. Ἡ δικαιοσύνη αὐτοῦ
μένει εἰς τὸν αἰῶνα.

you, and submit yourselves:
for they watch for your
souls, as they that must give
account, that they may do
it with joy, and not with
grief: for that is unprofit-
able for you. Pray for us:
for we trust we have a good
conscience, in all things
willing to live honestly.
But I beseech you the ra-
ther to do this, that I may
be restored to you the soon-
er. Now the God of peace,
that brought again from the
dead our LORD JESUS, that
great Shepherd of the sheep,
through the blood of the
everlasting covenant, make
you perfect in every good
work to do His will, work-
ing in you that which is
wellpleasing in His sight
through JESUS CHRIST;
Whom be glory for ev
and ever. Amen.

Alleluia.

V. Blessed is th
that feareth the Lor
R. His righteous
bideth for ever.

Gospel.

From that of S. Luke, vi. 17—23.

ὡς ἐκείνων, ἔστη
ἐν τόπου πεδινού·
μαθητῶν αὐτοῦ,
πολὺ τοῦ λαοῦ
τῆς Ἰουδαίας
ἀλλήμ, καὶ τῆς
Γύρου καὶ Σιδῶ·
ἀκούσαι αὐτοῦ,
ἀπὸ τῶν νόσων
οἱ ὀχλούμενοι
τῶν ἀκαθάρτων,
ύοντο. Καὶ πᾶς
γεῖ ἄπτεσθαι αὐ-
αμὶς παρ' αὐτοῦ
καὶ ἰᾶτο πάντας.
Ἐπάρας τοὺς
αὐτοῦ εἰς τοὺς
τοῦ, ἔλεγε, Μα-
τθαί· ὅτι ὑμε-
ῖς βασιλεία τοῦ
κάριοι οἱ πεινῶν-
χορτασθήσεσθε.
καὶ κλαίοντες νῦν
ἔστε. Μακάριοί
οἱ σιτήσωσιν ὑμᾶς
, καὶ ὅταν ἀφο-
δίσωσιν καὶ ὀνειδίσωσι,
καὶ ὀνομα-
νῶσιν τὸ ὄνομα
τοῦ υἱοῦ τοῦ
ἀνθρώπου. Χαί-
νη τῇ ἡμέρᾳ καὶ

AT that time Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

σκιρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ.

Communion.

Εἰς μνημόσυνον αἰώνιον
ἔσται δίκαιος.

The just shall be had in
everlasting remembrance.

30. OUR FATHERS AMONG THE SAINTS AND CATHOLIC DOCTORS, BASIL THE GREAT, GREGORY THE THEOLOGIAN, AND JOHN CHRYSOSTOM.

Prokeimenon.

As on Sept. 16.

Epistle.

From the Epistle of Paul to the Hebrews, xiii. 7—16.

Ἀδελφοί, μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν· Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. Διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιουῖσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. Ὡν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ

BRETHREN, remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: JESUS CHRIST the same yesterday, and to-day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the

·ίας εἰς τὰ ἅγια διὰ
ρχιερέως, τούτων τὰ
γα κατακαίεται ἔξω
ᾠρεμβολῆς· διὸ καὶ
ς, ἵνα ἁγιάσῃ διὰ τοῦ
ἱματός τὸν λαὸν, ἔξω
ύλης ἔπαθε. Τοίνυν
όμεθα πρὸς αὐτὸν ἔξω
αρεμβολῆς, τὸν ὄνει-
· αὐτοῦ φέροντες· οὐ
·χομεν ὥδε μένουσαν
ἀλλὰ τὴν μέλλουσαν
οὔμεν. Δι' αὐτοῦ οὖν
ρωμεν θυσίαν αἰνέσεως
πρὸς τῷ Θεῷ, τουτέστι
ν χειλέων ὁμολογού-
· ὀνόματι αὐτοῦ. Τῆς
τοῖτας καὶ κοινωνίας
λανθάνεσθε· τοιαύταις
ισίαις εὐαρεστεῖται ὁ

sanctuary by the high priest
for sin, are burned without
the camp. Wherefore JE-
sus also, that He might
sanctify the people with His
own blood, suffered without
the gate. Let us go forth
therefore unto Him without
the camp, bearing His re-
proach. For here have we
no continuing city, but we
seek one to come. By Him
therefore let us offer the
sacrifice of praise to God
continually, that is, the fruit
of our lips giving thanks to
His Name. But to do good
and to communicate forget
not : for with such sacrifices
God is well pleased.

Alleluia.

ληλουῖα.

Alleluia.

ομολογήσονται οἱ οὐ-
· τὰ θαυμάσιά σου.

The heavens shall confess
Thy wonders.

Gospel.

From that of S. Matthew, c. 13—19

·εν ὁ Κύριος τοῖς
μαθηταῖς, Ὑμεῖς
ὁ ἅλας τῆς γῆς· ἐὰν
ἔλας μωρανθῇ, ἐν τί-
· τῇσεται; εἰς οὐδὲν

THE LORD said to His
disciples, Ye are the salt
of the earth : but if the salt
have lost his savour, where-
with shall it be salted? it
is thenceforth good for no-

ισχύει ἔτι, εἰ μὴ βληθῆ-
ναι ἔξω, καὶ καταπατεῖσθαι
ὑπὸ τῶν ἀνθρώπων. Ὅτι οἱ
ἐστε τὸ φῶς τοῦ κόσμου.
Οὐ δύναται πόλις κρυβῆναι
ἐπάνω ὄρους κειμένη· οὐδὲ
καίουσιν λύχνον καὶ τιθέασιν
αὐτὸν ὑπὸ τὸν μύδιον, ἀλλ'
ἐπὶ τὴν λυχνίαν, καὶ λάμ-
πει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.
Οὕτω λαμψάτω τὸ φῶς
ὑμῶν ἔμπροσθεν τῶν ἀνθρώ-
πων, ὅπως ἴδωσιν ὑμῶν τὰ
καλὰ ἔργα, καὶ δοξάσασιν
τὸν Πατέρα ὑμῶν τὸν ἐν
τοῖς οὐρανοῖς. Μὴ νομίσητε
ὅτι ἦλθον καταλῦσαι τὸν
νόμον ἢ τοὺς προφῆτας· οὐκ
ἦλθον καταλῦσαι, ἀλλὰ
πληρῶσαι· ἀμὴν γὰρ λέγω
ὑμῖν, ἕως ἂν παρέλθῃ ὁ
οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν
ἡ μία κεραία οὐ μὴ παρέλ-
θῃ ἀπὸ τοῦ γόμου, ἕως ἂν
πάντα γένηται. Ὅς ἐάν
οὖν λύσῃ μίαν τῶν ἐντολῶν
τούτων τῶν ἐλαχίστων καὶ
διδάξῃ οὕτω τοὺς ἀνθρώπους,
ἐλάχιστος κληθήσεται ἐν
τῇ βασιλείᾳ τῶν οὐρανῶν·
ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ,
οὗτος μέγας κληθήσεται ἐν
τῇ βασιλείᾳ τῶν οὐρανῶν.

thing, but to be cast out,
and to be trodden under
foot of men. Ye are the
light of the world. A city
that is set on an hill can-
not be hid. Neither do
men light a candle, and put
it under a bushel, but on a
candlestick; and it giveth
light unto all that are in the
house. Let your light so
shine before men, that they
may see your good works,
and glorify your FATHER
Which is in heaven. Think
not that I am come to de-
stroy the law, or the pro-
phets: I am not come to
destroy, but to fulfil. For
verily I say unto you, Till
heaven and earth pass, one
jot or one tittle shall in no
wise pass from the law, till
all be fulfilled. Whosoever
therefore shall break one
of these least command-
ments, and shall teach men
so, he shall be called the
least in the kingdom of hea-
ven: but whosoever shall
do and teach them, the same
shall be called great in the
kingdom of heaven.

Communion.

Εἰς μνημόσυνον αἰώνιον
ἔσται δίκαιος.

The just shall be had in
everlasting remembrance.

FEBRUARY.

2. THE PRESENTATION OF OUR LORD JESUS CHRIST.

Prokeimenon.

As on Sept. 8.

Epistle.

From the Epistle of Paul to the Hebrews, vii. 7—17

Ἀδελφοί, χωρὶς πάσης
ἀντιλογίας τὸ ἑλαττον ὑπὸ
τοῦ κρείττονος εὐλογεῖται.
Καὶ ὧδε μὲν δεκάτας ἀπο-
θνήσκοντες ἄνθρωποι λαμ-
βάνουσιν· ἐκεῖ δὲ, μαρτυρ-
ούμενος ὅτι ζῇ. Καὶ ὡς ἔπος
εἶπεῖν, διὰ Ἀβραὰμ καὶ
Λευὶ ὁ δεκάτας λαμβάνων
δεδεκάτῳται· ἔτι γὰρ ἐν τῇ
ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε
συνήντησεν αὐτῷ ὁ Μελχι-
σεδέκ. Εἰ μὲν οὖν τελείωσις
διὰ τῆς Λευϊτικῆς ἱερωσύνης
ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῇ
νενομοθέτητο, τίς ἔτι χρεία,
κατὰ τὴν τάξιν Μελχισε-
δέκ ἕτερον ἀνίστασθαι ἱε-
ρέα, καὶ οὐ κατὰ τὴν τάξιν
Ἀαρὼν λέγεσθαι; μετατι-
θεμένης γὰρ τῆς ἱερωσύνης,

BRETHREN, without all
contradiction the less
is blessed of the better.
And here men that die re-
ceive tithes; but there he
receiveth them, of whom it
is witnessed that he liv-
eth. And as I may so say,
Levi also, who receiveth
tithes, payed tithes in Abra-
ham. For he was yet in
the loins of his father when
Melchisedec met him. If
therefore perfection were
by the Levitical priesthood,
(for under it the people re-
ceived the law,) what fur-
ther need was there that
another priest should rise
after the order of Melchise-
dec, and not be called after
the order of Aaron? For
the priesthood being chang-
ed, there is made of neces-
sity a change also of the
law. For he of whom these

ἐξ ἀνάγκης καὶ νόμου μετά-
θεσις γίνεται. Ἐφ' ὃν γὰρ
λέγεται ταῦτα, φυλῆς ἐτέ-
ρας μετέσχηκεν, ἀφ' ἧς
οὐδεὶς προσέσχηκε τῷ θυ-
σιαστηρίῳ· πρόδηλον γὰρ
ὅτι ἐξ Ἰούδα ἀνατέταλκεν
ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν
οὐδὲν περὶ ἱερωσύνης Μωσῆς
ἐλάλησε. Καὶ περισσότε-
ρον ἔτι κατὰ δὴλόν ἐστιν, εἰ
κατὰ τὴν ὁμοιότητα Μελ-
χισεδὲκ ἀνίσταται ἱερεὺς
ἕτερος, ὃς οὐ κατὰ νόμον
ἐντολῆς σαρκικῆς γέγονεν,
ἀλλὰ κατὰ δύνามιν ζωῆς
ἀκαταλύτου· μαρτυρεῖ γὰρ,
"Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα,
κατὰ τὴν τάξιν Μελχισεδ-
δέκ.

things are spoken p
to another tribe, '
no man gave att
the altar. For it i
that our LORD sp
of Juda; of whi
Moses spake not
cerning priesthoo
it is yet far more
for that after the s
of Melchisedec the
another priest, Wh
not after the law o
commandment, but
power of an end
For He testifieth,
a priest for ever
order of Melchise

Alleluia.

Ἀλληλουῖα.

W. Nῦν ἀπολύεις τὸν
δοῦλόν σου, Δέσποτα.

R. Φῶς εἰς ἀποκάλυψιν
ἐθνῶν.

Alleluia.

V. LORD, now let
Thy servant depart

Rz. A light to li
Gentiles.

Gospel.

From that of S. Luke, ii. 22—40.

Τῷ καιρῷ ἐκείνῳ, ἀνή-
γαγον οἱ γονεῖς τὸ παι-
δίον Ἰησοῦν εἰς Ἱεροσόλυ-
να, παραστῆσαι τῷ Κυρίῳ,

AT that time Hi
brought the
sus to Jerusalem
sent Him to the L
it is written in t

γέγραπται ἐν νόμῳ
 "Ὅτι πᾶν ἄρσεν δια-
 μήτραν, ἅγιον τῷ
 κληθήσεται· καὶ τοῦ
 νόμου, κατὰ τὸ εἰρη-
 νόμου Κυρίου, ζεύγος
 ἢ δύο νεοσσούς
 ὦν. Καὶ ἰδοὺ ἦν
 ἓν Ἰερουσαλὴμ, ὃς
 ὁσιμῶν, καὶ ὁ ἄνθρω-
 πος δίκαιος καὶ εὐλα-
 σθεχόμενος παρά-
 τοῦ Ἰσραὴλ, καὶ
 "Ἄγιον ἦν ἐπ' αὐτόν·
 αὐτῷ κεχρηματισ-
 τὸ τοῦ Πνεύματος
 ἰού, μὴ ἰδεῖν θάνατον
 ὃν τὸν Χριστὸν Κυ-
 Καὶ ἦλθεν ἐν τῷ
 εἰς τὸ ἱερόν· καὶ
 εἰσαγαγεῖν τοὺς
 τὸ παιδίον Ἰησοῦν,
 ἦσαι αὐτοὺς κατὰ
 τὸν νόμον τοῦ
 τοῦ, καὶ αὐτὸς ἐδέξ-
 τὸ εἰς τὰς ἀγκάλας
 καὶ εὐλόγησε τὸν
 αἰ εἶπε, Νῦν ἀπο-
 ἰν δοῦλόν σου, Δέσ-
 πτὰ τὸ ῥῆμά σου, ἐν
 ἵτι εἶδον οἱ ὀφθαλμοί
 σωτήριόν σου, ὃ ἡτοί-
 ατὰ πρόσωπον πάν-

the LORD, Every male that
 openeth the womb shall be
 called holy to the LORD :)
 And to offer a sacrifice ac-
 cording to that which is
 said in the law of the LORD,
 A pair of turtledoves, or
 two young pigeons. And
 behold, there was a man in
 Jerusalem, whose name was
 Simeon ; and the same man
 was just and devout, wait-
 ing for the consolation of
 Israel : and the HOLY GHOST
 was upon him. And it was
 revealed unto him by the
 HOLY GHOST, that he should
 not see death, before he had
 seen the LORD'S CHRIST.
 And he came by the Spirit
 into the temple : and when
 the parents brought in the
 Child Jesus, to do for Him
 after the custom of the law,
 then took he Him up in his
 arms, and blessed God, and
 said, LORD, now lettest
 Thou Thy servant depart in
 peace, according to Thy
 word : for mine eyes have
 seen Thy salvation, which
 Thou hast prepared before
 the face of all people ; a
 light to lighten the Gen-
 tiles, and the glory of Thy
 people Israel. And Joseph
 and his mother marvelled
 at those things which were
 spoken of Him. And Si-
 meon blessed them, and
 said unto Mary His mother

των τῶν λαῶν· φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα αὐτοῦ, Ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς· καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκοντα-τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστεύουσα νύκτα καὶ ἡμέραν· καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ. Καὶ ὡς ἐτέ-

Behold, this Ch the fall and ris many in Israel sign which shal against; (yea, e pierce through soul also,) that of many hear revealed. And one Anna, a pre daughter of Ph tribe of Aser; great age, and withan husband from her virgin was a widow of score and four departed not fr ple, but serve fastings and p and day. Ar ing in that i thanks likewise LORD, and spal all them that redemption in And when th formed all thin to the law of they returned to their own ci And the Child waxed strong in with wisdom: of God was up

λεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. Τὸ δὲ παιδίον ἠύξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

Communion.

Ποτήριον σωτηρίου λήψομαι.

I will receive the chalice of salvation.

MARCH.

9. THE FORTY HOLY MARTYRS, WHO TESTIFIED IN THE CITY OF SEBASTE.

Prokeimenon.

Υ. Σὺ, Κύριε, φυλάξαις ἡμᾶς, καὶ διατηρήσαις ἡμᾶς.

Β. Σῶσόν με, Κύριε, ὅτι ἐκλέλοιπεν ὁ σίος.

Υ̅. Mayst Thou, LORD, keep us, and watch over us.

Β̅. Save me, O LORD, for the godly have failed.

Epistle.

From the Epistle of Paul to the Hebrews, xii. 1—10.

Ἀδελφοί, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὅγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ

BRETHREN, being compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto JESUS the author and finisher of our faith

EPISTLES AND GOSPELS.

λειωτὴν Ἰησοῦν, ὃς ἀντὶ
 ἧς προκειμένης αὐτῷ χαρᾶς,
 πέμεινε σταυρὸν, αἰσχύνης
 καταφρονήσας, ἐν δεξιᾷ τε
 τοῦ θρόνου τοῦ Θεοῦ ἐκά-
 θισεν. Ἀναλογίσασθε γὰρ
 τὸν τοιαύτην ὑπομεμενηκότα
 ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐ-
 τὸν ἀντιλογίαν, ἵνα μὴ κά-
 μητε ταῖς ψυχαῖς ὑμῶν
 ἐκλυόμενοι. Οὐπὼ μέχρῃς
 αἵματος ἀντικατέστητε πρὸς
 τὴν ἁμαρτίαν ἀνταγωνιζό-
 μενοι, καὶ ἐκλέλησθε τῆς
 παρακλήσεως, ἥτις ὑμῖν ὡς
 υἱοῖς διαλέγεται. Τίς μου,
 μὴ ὀλιγώρει παιδείας Κυρίου,
 μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγ-
 χόμενος. Ὁν γὰρ ἀγαπᾷ
 Κύριος παιδεύει· μαστιγοῖ
 δὲ πάντα υἱὸν ὃν παραδέ-
 χεται. Εἰ παιδεῖαν ὑπομέ-
 νετε, ὡς υἱοῖς ὑμῖν προσφέ-
 ρεται ὁ Θεός· τίς γάρ ἐστιν
 υἱὸς ὃν οὐ παιδεύει πατήρ;
 εἰ δὲ χωρὶς ἐστε παιδείας,
 ἧς μέτοχοι γεγονάσι πάντες,
 ἄρα νόθοι ἐστε καὶ οὐχ υἱοί.
 Εἶτα τοὺς μὲν τῆς σαρκὸς
 ἡμῶν πατέρας εἵχομεν παι-
 δευτάς καὶ ἐνετρεπόμεθα· οὐ
 πολλῷ μᾶλλον ὑποταγησόμε-
 θα τῷ Πατρὶ τῶν πνευμά-

Who for the joy that was
 set before Him endured the
 cross, despising the shame,
 and is set down at the right
 hand of the throne of God.
 For consider Him that en-
 dured such contradiction of
 sinners against Himself, lest
 ye be wearied and faint in
 your minds. Ye have not
 yet resisted unto blood,
 striving against sin. And
 ye have forgotten the ex-
 hortation which speaketh
 unto you as unto children,
 My son, despise not thou
 the chastening of the Lord,
 nor faint when thou art re-
 buked of Him: for whom
 the Lord loveth He chast-
 eneth, and scourgeth ever
 son whom He receiveth.
 If ye endure chastening
 God dealeth with you
 with sons: for what son
 he whom the father chas-
 teth not? But if ye be v
 out chastisement, wh
 all are partakers, then
 ye bastards, and not
 Furthermore we hav
 fathers of our flesh
 corrected us, and w
 them reverence: as
 not much rather be
 jection unto the
 of spirits, and liv
 they verily for a
 chastened us af
 own pleasure; bu
 our profit, that

τὸν
 γ=
 κ=
 ζ=ε
 εἰ
 τ

των καὶ ζήσομεν; οἱ μὲν
γὰρ πρὸς ὀλίγας ἡμέρας,
κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαί-
δευον· ὁ δὲ ἐπὶ τὸ συμφέρον,
εἰς τὸ μεταλαβεῖν τῆς ἀγιό-
τητος αὐτοῦ.

be partakers of His holi-
ness.

Alleluia.

Ἀλληλούϊα.

Alleluia.

Υ. Ἀλαλάξατε τῷ Κυρίῳ
πᾶσα ἡ γῆ.

Υ. Cry unto the LORD,
all the earth.

Β. Ὅτι ἐδοκίμασας ἡμᾶς,
ὁ Θεός.

Rz. For Thou didst try
us, O GOD.

Gospel.

From that of S. Matthew, xx. 1—16.

Εἶπεν ὁ Κύριος τὴν παρα-
βολὴν ταύτην· ὡμοιώθη ἡ
βασιλεία τῶν οὐρανῶν ἀν-
θρώπῳ οἰκοδεσπότῃ, ὅστις
ἐξῆλθεν ἅμα πρωτὶ μισθώ-
σασθαι ἐργάτας εἰς τὸν
ἀμπελῶνα αὐτοῦ. Συμ-
φωνήσας δὲ μετὰ τῶν ἐργα-
τῶν ἐκ δηναρίου τὴν ἡμέραν,
ἀπέστειλεν αὐτοὺς εἰς τὸν
ἀμπελῶνα αὐτοῦ. Καὶ
ἐξελθὼν περὶ τὴν τρίτην
ᾠραν, εἶδεν ἄλλους ἐστῶτας
ἐν τῇ ἀγορᾷ ἄργους· καὶ
κεῖνοις εἶπεν, Ἵπάγετε καὶ
ὁμοίως εἰς τὸν ἀμπελῶνα, καὶ
ὁ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

THE LORD spoke this
parable: The kingdom
of heaven is like unto a
man that is an householder,
which went out early in the
morning to hire labourers
into his vineyard. And
when he had agreed with
the labourers for a penny
a day, he sent them into
his vineyard. And he went
out about the third hour,
and saw others standing idle
in the marketplace, and said
unto them; Go ye also into
the vineyard, and whatso-
ever is right I will give
you. And they went their
way. Again he went out
about the sixth and ninth
hour, and did likewise. And

EPISTLES AND GOSPELS.

ἀπῆλθον. Πάλιν ἐξ-
περὶ ἕκτην καὶ ἐν-
ῶραν, ἐποίησεν ὡταύ-

Περὶ δὲ τὴν ἐνδεκάτην
ν ἐξελθὼν, εὗρεν ἄλλους
ῶτας ἀργοὺς, καὶ λέγει
τοῖς, Τί ὥδε ἐστήκατε
ἐν τὴν ἡμέραν ἀργοί; Λέ-
γουσιν αὐτῷ, Ὅτι οὐδεὶς
μᾶς ἐμισθώσατο. Λέγει
αὐτοῖς, Ἱσχύετε καὶ ὑμεῖς
εἰς τὸν ἀμπελῶνα, καὶ ὁ
ἐὰν ἢ δίκαιον λέγει

Ὁψίας δὲ γενομένης λέγει
ὁ κύριος τοῦ ἀμπελῶνος τῷ
ἐπιτρόπῳ αὐτοῦ, Κάλεσον
τοὺς ἐργάτας, καὶ ἀπόδος
αὐτοῖς τὸν μισθόν, ἀρξάμε-
νος ἀπὸ τῶν ἐσχάτων ἕως
τῶν πρώτων. Καὶ ἐλθόντες

οἱ περὶ τὴν ἐνδεκάτην ὥραν,
ἔλαβον ἀνὰ δηνάριον. Ἐλ-
θόντες δὲ οἱ πρώτοι, ἐνόμισαν

ὅτι πλείονα λήψονται· καὶ
ἔλαβον καὶ αὐτοὶ ἀνὰ δηνά-
ριον. Λαβόντες δὲ ἐγόγγυ-
ζον κατὰ τοῦ οἰκοδεσπότου
λέγοντες, Ὅτι οὗτοι οἱ ἑσ-
χατοὶ μίαν ὥραν ἐποίησαν,
καὶ ἴσους ἡμῖν αὐτοὺς ἐποίη-
σας, τοῖς βαστάσας τὸ
βάρος τῆς ἡμέρας καὶ τὸν
καύσωνα. Ὁ δὲ ἀποκρι-

about the eleventh hour he
went out, and found others
standing idle, and saith un-
to them, Why stand ye here
all the day idle? They say
unto him, Because no man
hath hired us. He saith
unto them, Go ye also into
the vineyard; and whatso-
ever is right, that shall ye
receive. So when even was
come, the lord of the vine-
yard saith unto his steward,
Call the labourers, and give
them their hire, beginning
from the last unto the first.
And when they came that
were hired about the ele-
venth hour, they receive
every man a penny. But
when the first came, they
supposed that they should
have received more; and
they likewise received ev-
ery man a penny. And when
they had received it, they
murmured against the lord
of the house, saying, These
last have wrought but one
hour, and thou hast made
them equal unto us, which
have borne the burden and
heat of the day. But he
answered them, and said, Friend,
do thee no wrong: I
will not agree with thee
for a penny? Take thou
thine, and go thy way:
I will give unto this last
as unto thee. Is it

πεν ἐνὶ αὐτῶν, Ἐταῖρε,
 δικῶ σε· οὐχὶ δηναρίου
 ὀνησάς μοι; ἄρον τὸ
 καὶ ὑπαγε· θέλω δὲ
 τῷ ἐσχατῷ δοῦναι
 ἰσοῖ. Ἡ οὐκ ἔξεστί
 οἰῆσαι ὃ θέλω ἐν τοῖς
 ; ἢ ὁ ὀφθαλμός σου
 ὅς ἐστιν, ὅτι ἐγὼ ἀγα-
 μι; Οὕτως ἔσονται οἱ
 γοὶ πρῶτοι, καὶ οἱ
 ἔσχατοι· πολλοὶ γάρ
 ἠλητοὶ, ὀλίγοι δὲ ἐκ-
 λί.

for me to do what I will with
 mine own? Is thine eye
 evil, because I am good? So
 the last shall be first, and
 the first last: for many
 be called, but few chosen.

Communion.

οἱ μνημόσυνον αἰώνιον
 καὶ δίκαιοι.

The just shall be had in
 everlasting remembrance.

THE ANNUNCIATION OF OUR SUPREME-
 LY HOLY LADY, MARY, MOTHER OF GOD
 AND ALWAYS A VIRGIN.

Prokeimenon.

As on Sept. 8.

Epistle.

From the Epistle of Paul to the Hebrews, ii. 11-18.

ἱελοὶ, ὁ ἀγιάζων καὶ
 ἱαζόμενοι ἐξ ἐνὸς πάν-
 ῃ αἰτίαν οὐκ ἐπαισ-
 αὶ ἀδελφούς αὐτοῦς
 ν, λέγων, Ἀπαγγελαῶ
 ἡμά σου τοῖς ἀδελφοῖς
 ἐν μέσῳ ἐκκλησίας

BRETHREN, He that
 sanctifieth and they
 who are sanctified are all of
 one: for which cause He
 is not ashamed to call them
 brethren, saying, I will de-
 clare Thy name unto My
 brethren, in the midst of

EPISTLES AND GOSPELS.

ὑμνήσω σε. Καὶ πάλιν,
 'Εγὼ ἔσομαι πεποιθὼς ἐπ'
 αὐτῷ. Καὶ πάλιν, 'Ιδοὺ
 ἐγὼ, καὶ τὰ παιδιά ἃ μοι
 ἔδωκεν ὁ Θεός. 'Επεὶ οὖν
 τὰ παιδιά κεκοινώνηκε σαρ-
 κὸς καὶ αἵματος, καὶ αὐτὸς
 παραπλησίως μετέσχε τῶν
 αὐτῶν, ἵνα διὰ τοῦ θανάτου
 καταργήσῃ τὸν τὸ κράτος
 ἔχοντα τοῦ θανάτου, τουτ-
 ἔστι τὸν διάβολον, καὶ ἀπ-
 ἀλλάξῃ τούτους, ὅσοι φό-
 βον θανάτου διὰ παντὸς τοῦ
 ζῆν ἔνοχοι ἦσαν δουλείας.
 Οὐ γὰρ δήπου ἀγγέλων
 ἐπιλαμβάνεται, ἀλλὰ σπέρ-
 ματος 'Αβραὰμ ἐπιλαμβά-
 νεται. "Οθεν ὥφειλε κατὰ
 πάντα τοῖς ἀδελφοῖς ὁμοιω-
 θῆναι, ἵνα ἐλεήμων γένηται
 καὶ πιστὸς ἀρχιερεὺς τὰ
 πρὸς τὸν Θεόν, εἰς τὸ ἰλάσ-
 κεσθαι τὰς ἁμαρτίας τοῦ
 λαοῦ. 'Εν ᾧ γὰρ πέπονθεν
 αὐτὸς πειρασθεὶς, δύναται
 τοῖς πειραζομένοις βοηθῆσαι.

the church will I sing praise
 unto Thee. And again, I
 will put My trust in Him.
 And again, Behold, I and the
 children which God hath
 given Me. Forasmuch then
 as the children are partakers
 of flesh and blood, He also
 Himself likewise took part
 of the same; that through
 death He might destroy him
 that had the power of death,
 that is, the devil; and de-
 liver them who through fear
 of death were all their life-
 time subject to bondage.
 For verily He took not of
 Him the nature of angels
 but He took on Him the
 seed of Abraham. When
 fore in all things it behov-
 Him to be made like unto
 His brethren, that He mi-
 be a merciful and faithful
 high priest in things
 pertaining to God, to
 reconciliation for the
 of the people. For in
 He Himself hath suffered
 being tempted, He is able
 to succour them that are
 tempted.

Alleluia.

Alleluia.

Ÿ. He shall de-
 rain upon the flock.

R. His Name
 blessed.

'Αλληλούϊα.

Ÿ. Καταβήσεται ὡς ὕε-
 τὸς ἐπὶ πόκον.

R. Ἔσται τὸ ὄνομα αὐ-
 τοῦ εὐλογημένον.

*Gospel.**From that of S. Luke, i, 24—38.*

ἰ ταῖς ἡμέραις ἐκεῖν-
 νέλαβεν Ἑλισάβετ ἡ
 αὐτοῦ, καὶ περιέκρυ-
 ιτὴν μῆνας πέντε, λέ-
 ε, Ὅτι οὕτω μοι πε-
 εν ὁ Κύριος ἐν ἡμέραις
 εἶδεν ἀφελεῖν τὸ ὄνειδος
 ἐν ἀνθρώποις. Ἐν δὲ
 γνὶ τῷ ἕκτῳ ἀπεστάλη
 γελος Γαβριὴλ ὑπὸ τοῦ
 εἰς πόλιν τῆς Γα-
 ας ἥ ὄνομα Ναζα-
 ρὸς παρθένον μεμνη-
 νην ἀνδρὶ ᾧ ὄνομα
 φ, ἐξ οἴκου Δαβὶδ·
 ὃ ὄνομα τῆς παρθένου,
 ἄμ. Καὶ εἰσελθὼν
 γελος πρὸς αὐτήν, εἶ-
 αῖρε κεχαριτωμένη· ὁ
 ς μετὰ σοῦ· εὐλογη-
 σὺ ἐν γυναιξίν. Ἡ
 ὑψα διεταράχθη ἐπὶ
 γῶ αὐτοῦ, καὶ διελο-
 ποταπὸς εἶη ὁ ἄσ-
 ς οὗτος. Καὶ εἶπεν
 γελος αὐτῇ, Μὴ φοβοῦ
 ἄμ· εὗρες γὰρ χάριν
 τῷ Θεῷ. Καὶ ἰδοὺ
 ἡ ψῆ ἐν γαστρὶ, καὶ
 υἱὸν, καὶ καλέσεις τὸ
 αὐτοῦ Ἰησοῦν. Οὗτος

IN those days his wife
 Elizabeth conceived, and
 hid herself five months, say-
 ing, Thus hath the LORD
 dealt with me in the days
 wherein He looked on me,
 to take away my reproach
 among men. And in the
 sixth month the angel Ga-
 briel was sent from God
 unto a city of Galilee, named
 Nazareth, to a virgin es-
 poused to a man whose name
 was Joseph, of the house of
 David; and the virgin's
 name was Mary. And the
 angel came in unto her, and
 said, Hail, thou that art
 highly favoured, the LORD
 is with thee; blessed art
 thou among women. And
 when she saw him, she was
 troubled at his saying, and
 cast in her mind what man-
 ner of salutation this should
 be. And the angel said
 unto her, Fear not, Mary:
 for thou hast found favour
 with God. And, behold,
 thou shalt conceive in thy
 womb, and bring forth a
 Son, and shalt call His name
 Jesus. He shall be great,
 and shall be called the Son
 of the Highest: and the
 LORD GOD shall give unto
 Him the throne of His fa-
 ther David: and He shall

ἔσται μέγας, καὶ Τίς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Τίς Θεοῦ. Καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφύῃα υἱὸν ἐν γήρα αὐτῆς· καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα· ὅτι οὐκ ἀδυνατήσκει παρὰ τῷ Θεῷ πᾶν ῥῆμα. Εἶπε δὲ Μαριὰμ, Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

reign over the house
cob for ever; and
kingdom there shall
end. Then said Ma
the angel, How sh
be, seeing I know
man? And the an
swered and said un
The HOLY GHOST sh
upon thee, and the
of the Highest sha
shadow thee; theref
that holy thing whi
be born of thee s
called the SON o
And, behold, thy cou
sabeth, she hath a
ceived a son in her
and this is the sixtl
with her, who wa
barren. For with
thing shall be im
And Mary said, Be
handmaid of the L
it unto me accordir
word. And the a
parted from her.

Communion.

Ἐξελέξατο Κύριος τὴν
Σιών, ἡρετίσατο αὐτὴν εἰς
κατοικίαν ἑαυτοῦ.

The LORD cho
He selected her fo
tation for Himself

APRIL.

23. THE HOLY, GLORIOUS ARCHMARTYR GEORGE, THE TRIUMPHANT.

The Prokeimenon, Alleluia, Gospel, and Communion, as on Oct. 26.

For the Epistle.

Lesson from the Acts of the Apostles, xii. 1—11.

Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. Ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἥσαν δὲ ἡμέραι τῶν ἁζύμων· ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδούς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πᾶσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ. προσευχὴ δὲ ἦν ἐκτενὴς γινόμενη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιω-

NOW about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarters of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined

τῶν, δεδεμένος ἀλύσεισι θυσοῖ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. Καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. Εἰπέ τε ὁ ἄγγελος πρὸς αὐτὸν, Περίλωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου· ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. Καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. Καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, εἶπε, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό

in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him : and wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

χειρὸς Ἡρώδου καὶ
τῆς προσδοκίας τοῦ
ν' Ἰουδαίων.

MAY.

HOLY, GLORIOUS APOSTLE AND EVANGELIST, JOHN
THE DIVINE.

All as on Sept. 26.

HOLY SOVEREIGNS, GREAT AND EQUAL TO APOSTLES,
CONSTANTINE AND HELEN.

Prokeimenon.

As on January 30.

For the Epistle.

on from the Acts of the Apostles, xxvi. 1, 12—20.

αἷς ἡμέραις ἐκείν-
ῃ πᾶς ὁ βασιλεὺς
Παῦλον ἔφη, Ἐπι-
σοι ὑπὲρ σεαυτοῦ
Τότε ὁ Παῦλος
ἴτο, ἐκτείνας τὴν
... Ἐν οἷς καὶ πο-
; εἰς τὴν Δαμασκὸν
υσίας καὶ ἐπιτρο-
παρὰ τῶν ἀρχ-
μέρας μέσης, κα-
δὸν εἶδον, βασιλεῦ,
ὑπὲρ τὴν λαμπρό-
ῆς τοῦ περιλάμψαν
καὶ τοὺς σὺν ἐμοὶ
νους. Πάντων δὲ
όντων ἡμῶν εἰς τὴν
σα φωνὴν λαλοῦ-

IN those days King Agrip-
pa said unto Paul, Thou
art permitted to speak for
thyself. Then Paul stretch-
ed forth the hand, and an-
swered for himself
Whereupon as I went to Da-
mascus with authority and
commission from the chief
priests, at midday, O king, I
saw in the way a light from
heaven, above the bright-
ness of the sun, shining
round about me and them
which journeyed with me.
and when we were all fallen
to the earth, I heard a voice
speaking unto me, and say-
ing in the Hebrew tongue,
Saul, Saul, why persecutest
thou Me? it is hard for
thee to kick against the

σαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. Ἐγὼ δὲ εἶπον, Τίς εἰ Κύριε; ὁ δὲ εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι, ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω, ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέφειν ἀπὸ σκίτους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄρεσιν ἀμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθής τῇ οὐρανίῳ ὁπτασίᾳ, ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα ποιάσοντας.

pricks. And I said, Thou, LORD? said, I am JESUS, whom thou persecutest. and stand upon thy feet; for I have appeared to thee for this purpose, that I may appoint thee a minister and witness both of these things which thou hast seen, and of those things in which I will appear unto thee, delivering thee from the Jews, and from the Gentiles, unto whom now I send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision, but showed first unto thee, and then unto the Jews in Jerusalem, and then unto the Gentiles, that they should repent of their works, and turn unto God, and do works meet for repentance.

Alleluia.

λληλούϊα.

Alleluia.

Ἦψωσα ἐκλεκτὸν ἐκ
 τοῦ μου.

Ÿ. I raised a chosen one
 from among My people.

Ἡ γὰρ χεὶρ μου
 τιλήσεται αὐτῷ.

Rz. For My hand shall
 help him.

*Gospel.**From that of S. John x. 1—9.*

Ἦπεν ὁ Κύριος πρὸς
 ἐληλυθότας πρὸς αὐτὸν
 ἰούς· Ἀμὴν ἀμὴν λέγω
 ὁ μὴ εἰσερχόμενος διὰ
 θύρας εἰς τὴν αὐλὴν
 προβάτων, ἀλλὰ ἀνα-
 ῖν ἀλλαχόθεν, ἐκεῖνος
 τῆς ἐστὶ καὶ ληστής·
 εἰσερχόμενος διὰ τῆς
 ; ποιμὴν ἐστὶ τῶν προ-
 ῖν. Τούτῳ ὁ θυρωρὸς
 εἰ, καὶ τὰ πρόβατα
 φωνῆς αὐτοῦ ἀκούει,
 ἃ ἴδια πρόβατα καλεῖ
 ὄνομα, καὶ ἐξάγει
 . Καὶ ὅταν τὰ ἴδια
 ατα ἐκβάλλῃ, ἔμπροσθεν
 ν πορεύεται· καὶ τὰ
 ατα αὐτῷ ἀκολουθεῖ,
 ἴδασι τὴν φωνὴν αὐτοῦ.
 οτρίῳ δὲ οὐ μὴ ἀκολου-
 σιν, ἀλλὰ φεύξονται
 αὐτοῦ· ὅτι οὐκ οἶδασι
 ἄλλοτρίων τὴν φωνήν.
 ἣν τὴν παροιμίαν εἶπεν

THE LORD said unto the
 Jews that came unto
 Him, Verily, verily, I say
 unto you, He that entereth
 not by the door into the
 sheepfold, but climbeth up
 some other way, the same
 is a thief and a robber. But
 he that entereth in by the
 door is the shepherd of the
 sheep. To him the porter
 openeth; and the sheep
 hear his voice: and he call-
 eth his own sheep by name,
 and leadeth them out. And
 when he putteth forth his
 own sheep, he goeth be-
 fore them, and the sheep
 follow him: for they know
 his voice. And a stranger
 will they not follow, but
 will flee from him: for they
 know not the voice of stran-
 gers. This parable spake
 Jesus unto them: but they
 understood not what things
 they were which He spake
 unto them. Then said Je-
 sus unto them again, Verily,
 verily, I say unto you, I as

αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ εἰάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει.

the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Communion.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.

Their sound is gone out into all lands.

JUNE.

24. THE NATIVITY OF THE HONOURABLE, GLORIOUS PROPHET, FORERUNNER, AND BAPTIST, JOHN.

Prokeimenon.

W. Εὐφρανθήσεται δίκαιος ἐν Κυρίῳ.

W. The just shall rejoice in the LORD.

R. Εἰσακούσον ὁ Θεὸς τῆς φωνῆς μου.

R. Hear, O God, my voice.

Epistle.

From the Epistle of Paul to the Romans, xiii. 11—xiv. 4.

Ἀδελφοί, νῦν ἐγγύτερον ἡμῶν ἡ σωτηρία, ἣ ὅτε ἐπιστεύσαμεν. Ἡ νύξ προέ-

BRETHREN, now is our salvation nearer than when we believed. The night is far spent, the day

ἡ δὲ ἡμέρα ἡγγικεν.
 μεθα οὖν τὰ ἔργα
 ὁσίου, καὶ ἐνδυσώ-
 α ὄπλα τοῦ φωτός.

ἡμέρα, εὐσχημόνως
 ᾤσασμεν, μὴ κόμοις
 αἰς, μὴ κοίταις καὶ
 αἰς, μὴ ἔριδι καὶ
 ἀλλ' ἐνδύσασθε τὸν
 Ἰησοῦν Χριστὸν, καὶ
 ἐκὸς πρόνοιαν μὴ
 εἰς ἐπιθυμίας. Τὸν
 ἰενοῦντα τῇ πίστει,
 μβάνεσθε, μὴ εἰς δια-
 διαλογισμῶν. Ὁς
 τεύει φαγεῖν πάντα,
 ἰενῶν λάχανα ἐσθίει.
 ὡν τὸν μὴ ἐσθίοντα
 ἰβενεῖτω· καὶ ὁ μὴ
 τὸν ἐσθίοντα μὴ κρι-
 ῖ Θεὸς γὰρ αὐτὸν
 ἔβετο. Σὺ τίς εἶ
 ν ἀλλότριον οἰκέτην;
 οὐ κυρίῳ στήκει, ἢ
 σταθήσεται δέ· δυ-
 γάρ ἐστιν ὁ Θεὸς
 αὐτόν.

is at hand; let us therefore
 cast off the works of dark-
 ness, and let us put on the
 armour of light. Let us
 walk honestly, as in the day;
 not in rioting and drunken-
 ness, not in chambering and
 wantonness, not in strife
 and envying. But put ye
 on the LORD JESUS CHRIST,
 and make not provision for
 the flesh, to fulfil the lusts
 thereof. Him that is weak
 in the faith receive ye, but
 not to doubtful disputations.
 For one believeth that he
 may eat all things: another,
 who is weak, eateth herbs.
 Let not him that eateth
 despise him that eateth not;
 and let not him which eat-
 eth not judge him that eat-
 eth; for GOD hath received
 him. Who art thou that
 judgest another man's ser-
 vant? to his own master he
 standeth or falleth. Yea,
 he shall be holden up: for
 GOD is able to make him
 stand.

Alleluia.

ηλουία.

Εὐλογητὸς Κύριος ὁ
 ὁ Ἰσραήλ.

Καὶ σὺ, παιδίον, προ-
 φηστὸν κληθήσῃ.

Alleluia.

Ÿ. Blessed be the LORD
 God of Israel.

Rꝰ. And thou, child, shalt
 be called the prophet of the
 Highest.

Gospel.

From that of S. Luke, i. 1—25, 57—68, 76

Ἐπειδὴ περ πολλοὶ ἐπε-
χείρησαν ἀνατάξασθαι διή-
γησιν περὶ τῶν πεπληροφο-
ρημένων ἐν ἡμῖν πραγμά-
των, καθὼς παρέδωκαν ἡμῖν
οἱ ἀπ' ἀρχῆς αὐτόπται καὶ
ὑπηρέται γενόμενοι τοῦ λό-
γου· ἔδοξε καὶ μοι, παρη-
κολουθηκότι ἄνωθεν πᾶσιν
ἀκριβῶς, καθεξῆς σοι γρά-
ψαι κράτιστε Θεόφιλε, ἵνα
ἐπιγνῶς περὶ ὧν κατηχή-
θης λόγων τὴν ἀσφάλειαν.
'Εγένετο ἐν ταῖς ἡμέραις
'Ηρώδου τοῦ βασιλέως τῆς
'Ιουδαίας, ἱερεὺς τις ὀνόμα-
τι Ζαχαρίας, ἐξ ἐφημερίας
'Αβιά· καὶ ἡ γυνὴ αὐτοῦ
ἐκ τῶν θυγατέρων Ἀαρῶν,
καὶ τὸ ὄνομα αὐτῆς Ἐλισά-
βετ· ἦσαν δὲ δίκαιοι ἀμφό-
τεροι ἐνώπιον τοῦ Θεοῦ, πο-
ρευόμενοι ἐν πάσαις ταῖς
ἐντολαῖς καὶ δικαιομασί-
αυ τοῦ Κυρίου ἄμεμπτοι. Καὶ
οὐκ ἦν αὐτοῖς τέκνον, καθότι
ἡ Ἐλισάβετ ἦν στείρα, καὶ
ἀμφοτέρωτεροι προβεβηκότες ἐν
ταῖς ἡμέραις αὐτῶν ἦσαν.
'Εγένετο δὲ ἐν τῷ ἱερατεύειν
αὐτὸν ἐν τῇ τάξει τῆς ἐφη-

FORASMUCI
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set forth in order
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livered them unt
from the begin
eyewitnesses, an
of the word ;
good to me al
had perfect u
ing of all thing
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lent Theophilus,
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ty of those thing
thou hast been
There was in tl
Herod, the king
a certain priest
charias, of the
Abia : and his
the daughters of
her name was
And they were
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and ordinances o
blameless. And
no child, becaus
sabeth was barre
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en in years. A
to pass, that wh
cuted the priest'
fore God in th

; αὐτοῦ ἔναντι τοῦ
κατὰ τὸ ἔθος τῆς
λατρίας, ἔλαχε τοῦ θυμι-
σεῖν εἰς τὸν ναὸν
Κυρίου· καὶ πᾶν τὸ
σὺν τοῦ λαοῦ ἦν προσ-
κυνεῖν ἔξω τῇ ὥρᾳ τοῦ
θυμιᾶτος. * Ὡφθη δὲ αὐ-
τῷ ἄγγελος Κυρίου, ἑστὼς
ἐκ δεξιῶν τοῦ θυμιαστηρίου
θυμιάματος· καὶ ἔτα-
ρα Ζαχαρίας ἰδὼν, καὶ
ἐπεπεσε ἐπ' αὐτόν.
δὲ πρὸς αὐτόν ὁ ἄγγελος
Μὴ φοβοῦ Ζαχαρία·
ἐκ ακούσθη ἡ δέησίς
σου καὶ ἡ γυνή σου Ἐλι-
σαβέθ γεννήσει υἱόν σοι, καὶ
καλεῖς τὸ ὄνομα αὐτοῦ
Ἰωάννην. Καὶ ἔσται χαρά
σου καὶ ἀγαλλίασις, καὶ
οἱ ἐπὶ τῇ γεννήσει αὐ-
τοῦ χαρήσονται. * Ἔσται
ἐνέγκας ἐνώπιον τοῦ Κυ-
ρίου, καὶ οἶνον καὶ σίκερα
οὐκ ἀπόνηται, καὶ Πνεύματος
ἁγίου πλησθήσεται ἔτι ἐκ
ματρὸς αὐτοῦ. Καὶ
πολλοὶ τῶν υἱῶν Ἰσραὴλ
ἀγαπήσουσιν αὐτόν· καὶ αὐτὸς
ἀγαπήσει ἐν ὄνοματι Κυρίου
αὐτοῦ· καὶ αὐτὸς
ἀγαπήσει ἐν ὄνοματι αὐτοῦ
ἐν ὄνοματι καὶ δυνάμει

his course, according to the
custom of the priest's office,
his lot was to burn incense
when he went into the tem-
ple of the LORD. And the
whole multitude of the peo-
ple were praying without
at the time of incense. And
there appeared unto him an
angel of the LORD standing
on the right side of the
altar of incense. And when
Zacharias saw him, he was
troubled, and fear fell upon
him. But the angel said
unto him, Fear not, Zacha-
rias: for thy prayer is heard;
and thy wife Elisabeth shall
bear thee a son, and thou
shalt call his name John.
And thou shalt have joy
and gladness; and many
shall rejoice at his birth.
For he shall be great in
the sight of the LORD, and
shall drink neither wine nor
strong drink: and he shall
be filled with the HOLY
GHOST, even from his mo-
ther's womb. And many
of the children of Israel
shall he turn to the LORD
their God. And he shall
go before Him in the spirit
and power of Elias, to turn
the hearts of the fathers to
the children, and the dis-
obedient to the wisdom of
the just; to make ready
a people prepared for the
LORD. And Zacharias said

Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελισασθαί σοι ταῦτα. Καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. Ἐξεληθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. Καὶ ἐγένετο ὡς ἐπλήσθησαν ἡμέραι τῆς λειτουργίας

unto the angel shall I know that I am an old man, a well stricken in years; the angel answered unto him, I am that stand in the presence of God: and I speak unto thee, that thou shalt be glad. Behold, thou shalt be unable to speak from the day that thou shalt be performing thou believest not which shall be their season. A people waited for him, and marvelled that he tarried so long in the temple. And when he came he could not speak: and they perceived that he had seen a vision: for he was dumb unto them, and speechless. And to pass, that, as the days of his ministry were accomplished, he came to his own house. In those days his wife conceived, and bore a son five months, saying, Hath the LORD visited me in the days of my old age, and looked on me, to my reproach and Now Elisabeth came that she delivered: and

λθεν εἰς τὸν οἶκον
 ἰετὰ δὲ ταύτας
 ; συνέλαβεν Ἐλι-
 γυνὴ αὐτοῦ, καὶ
 ἔκρυπεν αὐτήν μῆνας
 ἑπτὰ, ὅτι οὕτω
 ἔκρυπεν ὁ Κύριος ἐν
 ἡμῖν ἐπεὶ δὲ ἀφελεῖν
 μου ἐν ἀνθρώποις.
 Ἡ δὲ Ἐλισάβετ
 χρόνος τοῦ τεκεῖν
 ἔβλεπεν υἱόν.
 σταν οἱ περίοικοι
 γγενεῖς αὐτῆς, ὅτι
 ὁ Κύριος τὸ ἔλεος
 αὐτῆς, καὶ συνέ-
 τη. Καὶ ἐγένετο
 ὁ καιρὸς ἡμέρα, ἦλθον
 τὸ παιδίον· καὶ
 αὐτὸ ἐπὶ τῷ ὀνό-
 μι πατρὸς αὐτοῦ
 ἵ. Καὶ ἀποκρι-
 ῆται αὐτοῦ εἶπεν,
 ἀλλὰ κληθήσεται
 Καὶ εἶπον πρὸς
 τι οὐδεὶς ἐστὶν ἐν
 οἴκῳ σου, ὃς κα-
 λήσει ὀνόματι τούτῳ.
 δὲ τῷ πατρὶ αὐ-
 τοῦ ἂν θέλοι καλεῖσ-
 ναι. Καὶ αἰτήσας
 αὐτήν, ἔγραψε λέγων,
 ὅτι τὸ ὄνομα αὐ-

forth a son. And her neigh-
 bours and her cousins heard
 how the LORD had showed
 great mercy upon her; and
 they rejoiced with her. And
 it came to pass that on the
 eighth day they came to
 circumcise the child: and
 they called him Zacharias,
 after the name of his father.
 And his mother answered
 and said, Not so; but he
 shall be called John. And
 they said unto her, There
 is none of thy kindred that
 is called by this name. And
 they made signs to his fa-
 ther how he would have
 him called. And he asked
 for a writing table, and
 wrote, saying, His name is
 John. And they marvelled
 all. And his mouth was
 opened immediately, and his
 tongue loosed, and he spake,
 and praised God. And fear
 came on all that dwelt round
 about them: and all these
 sayings were noised abroad
 throughout the hill country
 of Judæa. And all they that
 heard them laid them up in
 their hearts, saying, What
 manner of child shall this
 be! And the hand of the
 LORD was with him. And his
 father Zacharias was filled
 with the HOLY GHOST, and
 prophesied, saying, Blessed
 be the LORD GOD of Israel,
 for He hath visited and re-

τοῦ· καὶ ἐθαύμασαν πάν-
τες. Ἀνεῖχθη δὲ τὸ στόμα
αὐτοῦ παραχρῆμα καὶ ἡ
γλῶσσα αὐτοῦ, καὶ ἐλάλει
εὐλογῶν τὸν Θεόν. Καὶ
ἐγένετο ἐπὶ πάντας φόβος
τοὺς περιοικούντας αὐτούς·
καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῇς
Ἰουδαίας διελαλεῖτο πάντα
τὰ ῥήματα ταῦτα· καὶ
ἔθεντο πάντες οἱ ἀκούσαντες
ἐν τῇ καρδίᾳ αὐτῶν, λέ-
γοντες, Τί ἄρα τὸ παιδίον
τοῦτο ἔσται; Καὶ χεὶρ Κυ-
ρίου ἦν μετ' αὐτοῦ. Καὶ
Ζαχαρίας ὁ πατὴρ αὐτοῦ
ἐπλήσθη Πνεύματος Ἁγίου,
καὶ προεφῆτευσεν λέγων, Εὐ-
λογητὸς Κύριος ὁ Θεὸς τοῦ
Ἰσραὴλ, ὅτι ἐπεσκέψατο
καὶ ἐποίησεν λύτρωσιν τῷ
λαῷ αὐτοῦ. . . . Καὶ
σὺ παιδίον, προφήτης ὑψίς-
του κληθήσῃ· προπορεύσῃ
γὰρ πρὸ προσώπου Κυρίου,
ἐτοιμάσαι ὁδοὺς αὐτοῦ. . . .
Τὸ δὲ παιδίον ἠὔξανε καὶ
ἐκραταιοῦτο πνεύματι· καὶ
ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέ-
ρας ἀναδείξεως αὐτοῦ πρὸς
τὸν Ἰσραὴλ.

Communion.

*Εἰς μνημόσυνον αἰώνιον
δικαίος.*

deemed His people.
And thou, child, sh^{alt}
be called the prophet
Highest; for thou sh^{alt}
be before the face of the
Lord to prepare His ways.
And the child grew
waxed strong in spirit
was in the deserts ti
day of his showing
Israel.

The just shall be t
everlasting remembr

OLY, GLORIOUS APOSTLES AND LEADERS, PETER
AND PAUL.

Prokeimenon.

As on Jan. 30.

Epistle.

Second Epistle of Paul to the Corinthians, xi. 21—xii. 9.

ὁ, ἐν ᾧ δ' ἂν τις
ἀφροσύνη λέγω,
ἔγω. Ἑβραῖοί
ἐγώ. Ἰσραηλίται
ἐγώ. σπέρμα Ἀβ-
ραάμ. καὶ γὰρ διάκονοι
τοῦ Χριστοῦ; παραφρονῶν
ἐγώ. ἐν κόποις
πολλῇ, ἐν πληγαῖς
πολλῇ, ἐν φυλα-
γῇ, ἐν θανά-
τοις. Ὑπὸ Ἰου-
δαίοις τεσσαρά-
κοντα μάλαις ἔλαβον,
ὑπὸ Ἰουδαίοις ἑκα-
τὸν. ἐν ναυάγῃ,
ἐν τῷ βυθῷ πε-
ριπορεύων, ἐν ποτα-
μῶν, ἐν κινδύνοις
ἐκ θανάτου, ἐν
ἐχθροῖς, ἐν κινδύ-
νοις ἐν θαλάσ-
σῃ, ἐν ψευδα-
ποστολῇ καὶ μόχ-
θῳ, ἐν πείνῃ καὶ
διψᾷ, ἐν κρύ-
οις καὶ καύροις,

BRETHREN, wherein-
soever any is bold, (I
speak foolishly,) I am bold
also. Are they Hebrews?
so am I. Are they Israel-
ites? so am I. Are they
the seed of Abraham? so
am I. Are they ministers
of CHRIST? (I speak as a
fool) I am more; in labours
more abundant, in stripes
above measure, in prisons
more frequent, in deaths oft.
Of the Jews five times re-
ceived I forty stripes save
one. Thrice was I beaten
with rods, once was I stoned,
thrice I suffered shipwreck,
a night and a day I have
been in the deep; in jour-
neyings often, in perils of
waters, in perils of robbers,
in perils by mine own coun-
trymen, in perils by the
heathen, in perils in the
city, in perils in the wilder-
ness, in perils in the sea, in
perils among false brethren;
in weariness and painful-
ness, in watchings often, in
hunger and thirst, in fast-
ings often, in cold and

ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστασίς μου ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν. Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι. Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων· καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. Οἶδα ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων· εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν· ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον· εἴτε ἐν σώματι, εἴτε

nakedness. Besides things that are within which cometh upon the care of all the Who is weak, and weak? who is offended? I burn not? I need not glory, I will glory in the things which mine infirmities. and FATHER of JESUS CHRIST, blessed for evermore that I lie not. In the governor and the king kept the the Damascus prison, desirous to take me: and through in a basket was I by the wall, and his hands. It is expedient for me to declare glory. I will confessions and revelations LORD. I knew CHRIST above four ago, (whether in I cannot tell; or out of the body, tell: God knoweth an one caught up to the third heaven. As such a man, (whether in body, or out of the body, cannot tell: God knoweth how that he was caught up into Paradise, and unspeakable words: it is not lawful for me to utter. Of such a

σώματος, οὐκ οἶδα.
 δεν' ὅτι ἡεπάγη εἰς
 δεισον, καὶ ἤκουσεν
 ἡματα, ἃ οὐκ ἐξὸν
 λαλῆσαι. Ὑπὲρ
 ὅτου καυχῆσομαι
 μαυτοῦ οὐ καυχῆ-
 ῖ μὴ ἐν ταῖς ἀσ-
 μου. Ἐὰν γὰρ
 καυχῆσασθαι, οὐκ
 ῥων· ἀλήθειαν γὰρ
 ἰομαι δὲ, μὴ τις εἰς
 γηται ὑπὲρ ὃ βλέπει
 ὕει τι ἐξ ἐμοῦ. Καὶ
 βολῇ τῶν ἀποκα-
 ῖα μὴ ὑπεραίρωμαι,
 σκόλοψ τῇ σαρκί,
 Σατᾶν ἵνα με κο-
 να μὴ ὑπεραίρωμαι.
 του τρις τὸν Κύριον
 σα, ἵνα ἀποστῇ ἀπ'
 εἶρηκέ μοι, Ἀρκεῖ
 ἰς μου· ἡ γὰρ δύνα-
 ν ἀσθενεία τελειοῦ-
 ὀδιστα οὖν μᾶλλον
 και ἐν ταῖς ἀσθε-
 υ, ἵνα ἐπισκηνῶσῃ
 δύναμις τοῦ Χρισ-

I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool: for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the LORD thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of CHRIST may rest upon me.

Alleluia.

As on Sept. 26.

Gospel.

From that of S. Matthew, xvi. 13—19.

Τῷ καιρῷ ἐκεῖνῳ, ἐλθὼν ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δὲ Ἡλίαν· ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς ὁ Τίδς τοῦ Θεοῦ τοῦ ζῶντος. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ Σίμων βάρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Καὶ γὰρ δέ σοι λέγω, σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται ἐλυμένον ἐν τοῖς οὐρανοῖς.

AT that time w
came into
of Cæsarea Philip
ed His disciple
Whom do men
the Son of man
they said, Some
Thou art John th
some, Elias; an
Jeremias, or one
phets. He saith
But whom say
am? And Sim
answered and s
art the CHRIST, t
the living GOD.
answered and said
Blessed art the
Bar-jona: for flesh
hath not reveale
thee, but My FATH
is in heaven. A
also unto thee,
art Peter, and
rock I will build M
and the gates of
not prevail agains
I will give unto
keys of the kingd
ven: and whatsc
shalt bind on ea
be bound in hea
whatsoever thou
on earth shall be
heaven.

*Communion.**As on May 21.*

JULY.

HOLY, GLORIOUS PROPHET ELIJAH, THE TISHBITE.

Prokeimenon.

Ὁ Ἱερεὺς εἰς τὸν
κατὰ τὴν τάξιν Μελ-

Ÿ. Thou art a Priest for
ever after the order of Mel-
chisedek.

Ἰπεν ὁ Κύριος τῷ
οὐ, Κάθου ἐκ δεξιῶν

Rγ. The LORD said unto
my LORD, Sit Thou at My
right hand.

*Epistle.**From the Catholic Epistle of James, v. 10 --20,*

εἰγμα λάβετε τῆς
εἰας ἀδελφοί μου,
μακροθυμίας, τοὺς
οἱ ἐλάλησαν τῷ
Κυρίου. Ἰδοὺ μα-
καροὶ τοὺς ὑπομένοντας·
ὡς ἰὼβ ἠκούσατε,
ἐλπίς Κυρίου εἶδετε,
σπλαγχνός ἐστιν ὁ
αἰ οἰκτίρων. Πρὸς
δὲ ἀδελφοί μου, μὴ
μήτε τὸν οὐρανὸν,
ν γῆν, μήτε ἄλλον
ὄν· ἥτω δὲ ὑμῶν τὸ
καὶ τὸ οὐ, οὐ· ἵνα μὴ
τιν πέσητε. Κα-
τις ἐν ὑμῖν; προσ-

TAKE, my brethren, the
prophets, who have
spoken in the Name of the
LORD, for an example of
suffering affliction, and of
patience. Behold, we count
them happy which endure.
Ye have heard of the pa-
tience of Job, and have seen
the end of the LORD; that
the LORD is very pitiful,
and of tender mercy. But
above all things, my breth-
ren, swear not, neither by
heaven, neither by the earth,
neither by any other oath:
but let your yea be yea,
and your nay, nay: lest ye
fall into condemnation. Is
any among you afflicted? let him pray. Is any merry?

ευχέσθω· εὐθυμεῖ τις; ψαλλέτω. Ἀσθινεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ Κυρίου. Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· καὶ ἂν ἁμαρτίας ἢ πεποιηκώς, ἀφεθήσεται αὐτῷ. Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε. Πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ· καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς. Ἀδελφοί, ἔάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν, γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

let him sing psalm any sick among you; let him call for the elders of the Church; and let them pray over him, and anoint him with oil in the name of the LORD: and the prayer of faith shall save him, and the LORD shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it did not on the earth the space of three years and six months. And he prayed again, and the heaven sent rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he shall save a soul from death, and shall hide a multitude of sins.

Alleluia.

λούϊα.

Alleluia.

υῤῥῆς καὶ Ἀαρὼν
ρεῦσιν αὐτοῦ.

Υ. Moses and Aaron a-
mong His priests.

*Gospel.**From that of S. Luke, iv. 22—30.*

κιρῶ ἐκεῖνω, ἐθαύ-
ντες ἐπὶ τοῖς λόγοις
ος τοῖς ἐκπορευομέ-
ῃ στόματος αὐτοῦ,
ν, Οὐχ οὗτός ἐστιν
ήφ; Καὶ εἶπε πρὸς
Τάντως ἐρεῖτέ μοι
βολὴν ταύτην, Ἰα-
ευσον σεαυτόν· ὅσα
ν γενόμενα ἐν τῇ
νῦμ, ποιήσον καὶ
πατρίδι σου. Εἶπε
ν λέγω ὑμῖν, ὅτι
φίτης δεκτός ἐστιν
ρίδι αὐτοῦ. Ἐπ'
δὲ λέγω ὑμῖν, πολ-
αι ἦσαν ἐν ταῖς
Ἡλίου ἐν τῷ Ἰσ-
ἐκλείσθη ὁ οὐρανὸς
ρία καὶ μῆνας ἕξ,
ο λιμὸς μέγας ἐπὶ
ἦν γῆν· καὶ πρὸς
αὐτῶν ἐπέμφθη
ὶ μὴ εἰς Σάρεπτα
νος πρὸς γυναῖκα
Καὶ πολλοὶ λεπροὶ

AT that time all wondered
at the gracious words
which proceeded out of His
mouth. And they said, Is
not this Joseph's son? And
He said unto them, Ye will
surely say unto Me this
proverb, Physician, healthy-
self: whatsoever we have
heard done in Capernaum,
do also here in Thy country.
And He said, Verily, I say
unto you, No prophet is
accepted in his own country.
But I tell you of a truth,
many widows were in Israel
in the days of Elias, when
the heaven was shut up
three years and six months,
when great famine was
throughout all the land:
but unto none of them was
Elias sent, save unto Sa-
repta, a city of Sidon, unto
a woman that was a widow.
And many lepers were in
Israel in the time of Eli-
seus the prophet, and none
of them was cleansed, sav-
ing Naaman the Syrian.
And all they in the syna-
gogue, when they heard

ἦσαν ἐπὶ Ἑλισσαίου τοῦ
προφήτου ἐν τῷ Ἰσραήλ·
καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη,
εἰ μὴ Νεεμάν ὁ Σύρις. Καὶ
ἐπλήσθησαν πάντες θυμοῦ
ἐν τῇ συναγωγῇ, ἀκούοντες
ταῦτα· καὶ ἀναστάντες ἐξ-
έβαλον αὐτὸν ἔξω τῆς πό-
λεως, καὶ ἤγαγον αὐτὸν ἕως
τῆς ὀφρύος τοῦ ὄρους, ἐφ'
οὗ ἡ πόλις αὐτῶν ἀποδόμητο,
εἰς τὸ κατακρημνίσαι αὐτόν·
αὐτὸς δὲ διελθὼν διὰ μέσου
αὐτῶν, ἐπορεύετο.

these things, were
with wrath, and re-
and thrust Him out
city, and led Him u-
brow of the hill, and
their city was buil-
they might cast Him
headlong. But He
through the midst of
went His way.

Communion.

Ἀγαλλιᾶσθε δίκαιοι ἐν
Κυρίῳ.

Rejoice in the Lord
righteous.

AUGUST.

6. THE HOLY TRANSFIGURATION OF OUR LORD, AND AND SAVIOUR, JESUS CHRIST.

Prokeimenon.

Ψ. Ὡς ἐμεγαλύνθη τὰ
ἔργα σου, Κύριε.

Ψ. How wondrous
Thy works, O Lord.

Ἐ. Εὐλόγει ἡ ψυχὴ μου
τὸν Κύριον.

Ἐ. Praise the Lord
my soul.

Epistle.

From the Second Catholic Epistle of Peter, i. 10.

Ἀδελφοί, σπουδάσατε
βεβαίαν ὑμῶν τὴν κλησίαν
καὶ ἐκλογὴν ποιεῖσθαι ταῦ-

BRETHREN, ge-
gence to main-
calling and electic
for if ye do these

ποιούντες οὐ μὴ
ποτε. Οὕτω γὰρ
ἐπιχορηγηθήσεται
ὁδὸς εἰς τὴν αἰώ-
λειαν τοῦ Κυρίου
ἡ σωτῆρος Ἰησοῦ

Διὸ οὐκ ἀμελή-
ξει ὑπομιμνήσκειν
ον, καί περ εἰδότας,
ριγμένους ἐν τῇ
ἐληθείᾳ. Δίκαιον
αὖ, ἐφ' ὅσον εἰμι

τῷ σκηνώματι,
ὑμᾶς ἐν ὑπομνή-
ᾳ ὅτι ταχινή ἐστιν

ἡ τοῦ σκηνώματός
αὐτοῦ καὶ ὁ Κύριος
αὐτοῦ Χριστὸς ἐδή-

ξασα. Σπουδάσω δὲ
τοτε ἔχειν ὑμᾶς
ἐμὴν ἐξοδόν, τὴν
ἀλήθειαν ποιῆσθαι.

Ἐσοφισμένοις μύ-
σους οὐκ ἐλπίσαντες ἐγ-
γεῖν ὑμῖν τὴν τοῦ

Κυρίου Ἰησοῦ Χρισ-
τοῦ καὶ παρουσίαν,
ταὶ γεννηθέντες τῆς

γαλειότητος. Λα-
λοῦνθα Θεοῦ Πατρὸς
δόξαν, φωνῆς ἐνεχ-

τῆς τοιαύτης ὑπὸ
λοπρεποῦς δόξης,

shall never fall : for so an
entrance shall be ministered
unto you abundantly into
the everlasting kingdom of
our LORD and SAVIOUR JE-
SUS CHRIST. Wherefore I
will not be negligent to put
you always in remembrance
of these things, though ye
know them, and be estab-
lished in the present truth.

Yea, I think it meet, as long
as I am in this tabernacle,
to stir you up by putting
you in remembrance; know-
ing that shortly I must
put off this my tabernacle,
even as our LORD JESUS
CHRIST hath showed me.

Moreover I will endeavour
that ye may be able after my
decease to have these things
always in remembrance. For

we have not followed cun-
ningly devised fables, when
we made known unto you
the power and coming of our

LORD JESUS CHRIST, but
were eyewitnesses of His
majesty. For He received

from GOD the FATHER hon-
our and glory, when there
came such a voice to Him
from the excellent glory,

This is My beloved SON, in
whom I am well pleased.
And this voice which came
from heaven we heard, when
we were with Him in the
holy mount. We have also

a more sure word of pro-

Οὗτός ἐστιν ὁ Τίός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ὃ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνοι φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν.

phcey; whereunto well that ye take h. unto a light that shin a dark place, until t. dawn, and the Day arise in your hearts.

Alleluia.

Ἀλληλουῖα.

Alleluia.

Υ. Σοὶ εἰσιν οἱ οὐρανοὶ, καὶ σὴ ἐστιν ἡ γῆ.

Υ. Thine are the he and Thine is the earl

Β. Μακάριος ὁ λαὸς, οὗ Κύριος ὁ Θεὸς αὐτοῦ.

Β. Blessed are th ple that have the Lo their God.

Gospel.

From that of S. Matthew, xvii. 1—9.

Τῷ καιρῷ ἐκείνῳ, παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. Καὶ

AT that time, Jesu eth Peter, Jam John his brother, and eth them up into a mountain apart, and transfigured before and His face did sh the sun, and His r was white as the light behold, there appear them Moses and Elis ing with Him. Th swered Peter, and sa

θησαν αὐτοῖς Μωσῆς
 ἰας, μετ' αὐτοῦ συλ-
 λες. Ἀποκριθεὶς δὲ
 οὗς εἶπε τῷ Ἰησοῦ,
 καλὸν ἐστὶν ἡμᾶς
 ἵ· εἰ θέλεις, ποιήσω-
 τρεῖς σκηνάς, σοὶ
 καὶ Μωσῇ μίαν, καὶ
 Ἠλῖα. Ἐτι αὐτοῦ
 οὗς, ἰδοὺ νεφέλη φω-
 πεσκίασεν αὐτούς·
 φωνὴ ἐκ τῆς νεφέ-
 ρουσα, Οὗτός ἐστιν
 μου ὁ ἀγαπητός, ἐν
 ᾧ αὐτοῦ ἀκούετε.
 οὐσαντες αἱ μαθηταὶ,
 πρὸς πρόσωπον αὐτῶν,
 οὐ βόηθησαν σφόδρα.
 οὐσελθὼν ὁ Ἰησοῦς
 αὐτῶν, καὶ εἶπεν,
 γε καὶ μὴ φοβεῖσθε.
 τες δὲ τοὺς ὀφθαλ-
 μῶν, οὐδέν· αἱ εἶδον, εἰ
 Ἰησοῦν μόνον. Καὶ
 ἰνόντων αὐτῶν ἀπὸ
 ς, ἐνετείλατο αὐτοῖς
 ἵς λέγων, Μηδενὶ
 ὃ ὅραμα, ἕως οὗ ὁ
 ἀνθρώπου ἐκ νεκρῶν

JESUS, LORD, it is good for us to be here : if Thou wilt, let us make here three tabernacles ; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is My beloved SON, in whom I am well pleased ; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. And JESUS came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save JESUS only. And as they came down from the mountain, JESUS charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.

Communion.

τῷ φωτὶ τῆς δόξης
 τώπου σου, Κύριε,

In the light of the glory
 of Thy countenance,

πορευσόμεθα, καὶ ἐν τῷ ὀνό-
ματί σου ἀγαλλιασόμεθα
εἰς τὸν αἰῶνα.

LORD, we shall advance,
and in Thy Name shall we
rejoice for ever.

15. THE ASSUMPTION. THE REPOSE OF OUR SUPREME-
LY HOLY, GLORIOUS LADY, MARY, MOTHER OF GOD AND AL-
WAYS A VIRGIN.

All as on Sept. 8.

29. THE DECOLLATION OF THE PRECIOUS HEAD OF THE HOLY,
GLORIOUS PROPHET, FORERUNNER, AND BAPTIST, JOHN.

Prokeimenon.

As on June 24.

For the Epistle.

Lesson from the Acts of the Apostles. xiii. 25-33.

Ἐν ταῖς ἡμέραις ἐκείναις,
ὡς ἐπλήρου ὁ Ἰωάννης τὸν
δρόμον, ἔλεγε, Τίνα με ὑπο-
νοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ,
ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ,
οὗ οὐκ εἰμὶ ἅγιος τὸ ὑπό-
δημα τῶν ποδῶν λῦσαι.
Ἄνδρες ἀδελφοί, υἱοὶ γένους
Ἀβραάμ, καὶ οἱ ἐν ὑμῖν
φοβούμενοι τὸν Θεόν, ὑμῖν
ὁ λόγος τῆς σωτηρίας ταύ-
της ἀπεστάλη. Οἱ γὰρ
κατοικοῦντες ἐν Ἱερουσαλὴμ
καὶ οἱ ἄρχοντες αὐτῶν,
τοῦτον ἀγνοήσαντες, καὶ τὰς
φωνὰς τῶν προφητῶν τὰς
κατὰ πᾶν σάββατον ἀναγι-
νωσκομένας, κρίναντες ἐπλή-

IN those days, as John
fulfilled his course, he
said, Whom think ye that
I am? I am not He. But,
behold, there cometh One
after me, Whose shoes of
His feet I am not worthy
to loose. Men and breth-
ren, children of the stock of
Abraham, and whosoever
among you feareth God, to
you is the word of this sal-
vation sent. For they that
dwell at Jerusalem, and
their rulers, because they
knew Him not, nor yet the
voices of the Prophets which
are read every Sabbath day,
they have fulfilled them in
condemning Him. And
though they found no cause
of death in Him, yet de-

δεμίαν αἰτίαν
 γε, ἡτήσαντο
 νεθῆναι αὐτόν.
 ἐν ἅπαντα τὰ
 γεγραμμένα,
 τοῦ ξύλου,
 μείον. Ὁ δὲ
 αὐτὸν ἐκ νε-
 η ἐπὶ ἡμέρας
 συναναβᾶσιν
 ἰς Γαλιλαίας
 μ, οἵτινές εἰσι
 οὐ πρὸς τὸν
 ἡμεῖς ὑμᾶς
 ἵα τὴν πρὸς
 ἐπαγγελίαν
 ἰ ταύτην ὁ
 ἰακε τοῖς τέκ-
 ἰν, ἀναστήσας

sired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead: and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again.

Alleluia.

..

Alleluia.

ς ὡς φοῖνιξ

Ÿ. The just shall flourish as a palm tree,

υμένος ἐν τῷ

Rz. Which is planted in the house of the LORD.

Gospel.

From that of S. Mark, vi. 14—30.

ἐκεῖνῳ ἤκου-
 βασιλεὺς τὴν
 (φανερὸν γὰρ

AT that time Herod the king heard of the fame of Jesus (for His Name was spread abroad :) and he said,

ἐγένετο τὸ ὄνομα αὐτοῦ) καὶ ἔλεγεν, "Οτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. Ἄλλοι ἔλεγον, "Οτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον, "Οτι προφήτης ἐστίν, ἢ ὡς εἰς τῶν προφητῶν. Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, "Οτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν. Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, "Οτι οὐκ ἔξεστὶ σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουε. Καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώ-

That John the Baptist risen from the dead therefore mighty would show forth himself him. Others said, That it is Elias. And others That it is a prophet, one of the prophets. when Herod heard that he said, It is John, who was beheaded: he is risen from the dead. For Herod himself had sent forth an officer to hold upon John, and to bring him in prison for Herod's sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not. For Herod feared John, knowing that he was a just man and a holy, and he loved him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that on his birthday he made a supper to his lords, chief captains, and chief of Galilee; and when his daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, then he said unto the damsel

ἰς γενεαίους αὐτοῦ
ἐποίει τοῖς μεγιστᾶ-
νοῦ καὶ τοῖς χιλιάρ-
αι τοῖς πρώτοις τῆς
είας, καὶ εἰσελθούσης
ἡγατρὸς αὐτῆς τῆς
ἄδος, καὶ ὀρχησα-
καὶ ἀρεσάσης τῷ

καὶ τοῖς συνανα-
ις, εἶπεν ὁ βασιλεὺς
ασιῶ, Αἴτησόν με ὁ
λης, καὶ δώσω σοί.
μοσεν αὐτῇ, "Ὅτι ὁ
αἰτήσης, δώσω σοί,
ίσους τῆς βασιλείας
Ἡ δὲ ἐξελθοῦσα εἶπε
εἰς αὐτῆς, Τί αἰτή-
; Ἡ δὲ εἶπε, Τὴν κε-
'Ιωάννου τοῦ βαπ-

Καὶ εἰσελθοῦσα
μετὰ σπουδῆς πρὸς
ισιλέα, ᾔτήσατο λέ-
Θέλω ἵνα μοι δῶς
εἰς ἐπὶ πίνακι τὴν
ἡν Ἰωάννου τοῦ βαπ-
Καὶ περίλυπος γε-
; ὁ βασιλεὺς, διὰ τοὺς
καὶ τοὺς συνανακει-
οὐκ ἠθέλησεν αὐ-
ετῆσαι. Καὶ εὐθέως
είλας ὁ βασιλεὺς σπε-
τωρα, ἐπέταξεν ἐνεχ-
τὴν κεφαλὴν αὐτοῦ.

of me whatsoever thou wilt,
and I will give it thee. And
he sware unto her, Whatso-
ever thou shalt ask of me,
I will give it thee, unto the
half of my kingdom. And
she went forth, and said un-
to her mother, What shall
I ask? And she said, The
head of John the Baptist.
And she came in straight-
way with haste unto the
king, and asked, saying, I
will that thou give me by-
and-by in a charger the
head of John the Baptist.
And the king was exceed-
ing sorry; yet for his
oath's sake, and for their
sakes which sat with him,
he would not reject her.
And immediately the king
sent an executioner, and
commanded his head to be
brought: and he went and
beheaded him in the prison,
and brought his head in
a charger, and gave it to
the damsel: and the damsel
gave it to her mother. And
when his disciples heard of
it, they came and took up
his corpse, and laid it in a
tomb. And the Apostles
gathered themselves toge-
ther unto Jesus, and told
Him all things, both what
they had done, and what
they had taught.

Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πῖνακι, καὶ ἔδωκεν αὐτὴν τῷ κοράσιῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ. Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

Communion.

Εἰς μνημόσυνον αἰώνιον
ἔσται δίκαιος.

The just shall be h
everlasting remembra

FOR A HOLY WOMAN AND MARTYR.

Prokeimenon.

Υ. Θαυμαστὸς ὁ Θεὸς ἐν
τοῖς ἁγίοις αὐτοῦ.

Β. Ἐν ἐκκλησίαις εὐλο-
γεῖτε τὸν Θεόν.

Υ. God is wonder.
His saints.

Rz. Bless ye God i
churches.

Epistle.

From the Epistle of Paul to the Galatians, iii. 23—iv.

Ἀδελφοί, πρὸ τοῦ ἐλ-
θεῖν τὴν πίστιν, ὑπὸ νόμον
ἐρρουρούμεθα συγκεκλεισ-
μένοι εἰς τὴν μέλλουσαν

BRETHREN, I
faith came, we
kept under the law,
up unto the faith
should afterwards

λυφθῆναι· ὥσ-
 ιδαγωγὸς ἡμῶν
 Χριστὸν. ἵνα
 δικαιωθῶμεν.
 ἐ τῆς πίστεως,
 ὃ παιδαγωγόν
 ντες γὰρ υἱοὶ
 ἀ τῆς πίστεως
 Ἰησοῦ· ὅσοι
 ιστὸν ἐβαπτίσ-
 ὸν ἐνεδύσασθε.
 ἰαῖος, οὐδὲ Ἐλ-
 υ δοῦλος, οὐδὲ
 ἰκ ἐνὶ ἄρσεν καὶ
 ς γὰρ ὑμεῖς εἰς
 ιστῶ Ἰησοῦ· εἰ
 ιστοῦ, ἄρα τοῦ
 ἔρμα ἐστὲ, καὶ
 ελίαν κληρονό-
 δὲ, ἐφ' ὅσον
 ηρονόμος νήπιός
 διαφέρει δούλου,
 των ὧν· ἀλλὰ
 υς ἐστὶ καὶ οἰ-
 κρι τῆς προθεσ-
 γατρός. Οὕτω
 τε ἡμεν νήπιοι,
 ρεῖα τοῦ κόσμου
 ωμένοι· ὅτε δὲ
 ἱρωμα τοῦ χρεό-
 γειλεν ὁ Θεὸς τὸν
 , γενόμενον ἐκ
 ενόμενον ὑπὸ νό-

vealed. Wherefore the law
 was our schoolmaster to
 bring us unto CHRIST, that
 we might be justified by
 faith. But after that faith is
 come, we are no longer under
 a schoolmaster. For ye are
 all the children of God by
 faith in CHRIST JESUS. For
 as many of you as have been
 baptized into CHRIST have
 put on CHRIST. There is nei-
 ther Jew nor Greek, there
 is neither bond nor free,
 there is neither male nor
 female: for ye are all one
 in CHRIST JESUS. And if
 ye be CHRIST's, then are ye
 Abraham's seed, and heirs
 according to the promise.
 Now I say, that the heir,
 as long as he is a child, dif-
 fereth nothing from a ser-
 vant, though he be lord of
 all: but is under tutors
 and governors until the time
 appointed of the father.
 Even so we, when we were
 children, were in bondage
 under the elements of the
 world: but when the ful-
 ness of the time was come,
 God sent forth His SON,
 made of a woman, made
 under the law, to redeem
 them that were under the
 law, that we might receive
 the adoption of sons.

μον ἵνα τοὺς ὑπὸ νόμον ἑξα-
γοράσῃ, ἵνα τὴν υἱοθεσίαν
ἀπολάβωμεν.

Alleluia.

Ἀλληλουϊα.

Alleluia.

Υ. Ὑπομένων ὑπέμεινα
τὸν Κύριον.

Υ. I waited patient
the LORD.

Ρ. Καὶ ἔστησεν ἐπὶ πέ-
τραν.

Ρ. And He set me
a rock.

Gospel.

From that of S. Mark, v. 24—34.

Τῷ καιρῷ ἐκείνῳ, ἡκολούθει τῷ Ἰησοῦ ὄχλος πολλὸς, καὶ συνέθλιβον αὐτόν. Καὶ γυνή τις οὖσα ἐν ῥίσει αἵματος ἔτη δώδεκα, καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα· ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπίσθεν, ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε γάρ, "Ὅτι καὶ τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι. Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μαστιγῆς. Καὶ εὐθέως ὁ

AT that time much followed Jesus, thronged Him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was not healed, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched His garment. For she said, "If I shall only touch His garment, I shall be whole." And straightway the fourness of her blood was dried up, and she felt in herself that she was healed of that plague. And Jesus immediately knowing in himself that virtue had gone out of Him, turned

ἐπιγνοὺς ἐν ἑαυτῷ
 οὐτοῦ δύναμιν ἐξελ-
 ἐπιστραφεὶς ἐν τῷ
 λεγε, Τίς μου ἦψα-
 ματίων; Καὶ ἔλ-
 ῃ οἱ μαθηταὶ αὐτοῦ,
 τὸν ὄχλον συνθλί-
 ε, καὶ λέγεις, Τίς
 το; Καὶ περιεβλέ-
 ῖν τὴν τοῦτο ποιήσα-
 Η δὲ γυνὴ φοβη-
 καὶ τρέμουσα, εἰδυῖα
 ἐν ἐπ' αὐτῇ, ἦλθε
 σέπεσεν αὐτῷ, καὶ
 τῷ πᾶσαν τὴν ἀλή-
 'Ο δὲ εἶπεν αὐτῇ,
 ρ, ἡ πίστις σου σέ-
 ε· ὕπαγε εἰς εἰρή-
 ἴσθι ὑγίης ἀπὸ τῆς
 ἰς σου.

about in the press, and said,
 Who touched My clothes?
 And His disciples said unto
 Him, Thou seest the multi-
 tude thronging Thee, and
 sayest Thou, Who touched
 Me? And He looked round
 about to see her that had
 done this thing. But the
 woman fearing and trem-
 bling, knowing what was
 done in her, came and fell
 down before Him, and told
 Him all the truth. And He
 said unto her, Daughter, thy
 faith hath made thee whole;
 go in peace, and be whole of
 thy plague.

Communion.

νημόσουνον αἰώνιον
 καιος.

The just shall be had in
 everlasting remembrance.

FOR A RELIGIOUS WOMAN.

*keimenon, Epistle, Alleluia, and Communion, as for a
 Holy Woman and Martyr.*

Gospel.

From that of S. Matthew, xxv. 1—13.

ὁ Κύριος τὴν πα-
 ταύτην. Ὁμοιω-
 ἡ βασιλεία τῶν οὐ-

THE LORD spake this pa-
 rable: The kingdom of
 heaven shall be likened unto
 ten virgins, which took their

ρανῶν δέκα παρθένοις, αἵτι-
 νες λαβοῦσαι τὰς λαμπάδας
 αὐτῶν, ἐξῆλθον εἰς ἀπάν-
 τησιν τοῦ νυμφίου. Πέντε
 δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι,
 καὶ αἱ πέντε μωραί. Αἵτι-
 νες μωραί, λαβοῦσαι τὰς
 λαμπάδας ἑαυτῶν, οὐκ ἔλα-
 βον μεθ' ἑαυτῶν ἔλαιον· αἱ
 δὲ φρόνιμοι ἔλαβον ἔλαιον
 ἐν τοῖς ἀγγείοις αὐτῶν με-
 τὰ τῶν λαμπάδων αὐτῶν.
 Χρονίζοντος δὲ τοῦ νυμφίου,
 ἐνύσταξαν πᾶσαι καὶ ἐκά-
 θευδον. Μésης δὲ νυκτὸς
 κραυγὴ γέγονεν, Ἴδου ὁ
 νυμφίος ἔρχεται, ἐξέρχεσθε
 εἰς ἀπάντησιν αὐτοῦ. Τότε
 ἠγέρθησαν πᾶσαι αἱ παρ-
 θένοι ἐκεῖναι, καὶ ἐκόσμη-
 σαν τὰς λαμπάδας αὐτῶν.
 Αἱ δὲ μωραὶ ταῖς φρονίμοις
 εἶπον, Δότε ἡμῖν ἐκ τοῦ
 ἐλαίου ὑμῶν, ὅτι αἱ λαμπά-
 δες ἡμῶν σβέννυνται. Ἀπε-
 κρίθησαν δὲ αἱ φρόνιμοι λέ-
 γουσαι, Μήποτε οὐκ ἀρκέση
 ἡμῖν καὶ ὑμῖν· πορεύεσθε
 δὲ μᾶλλον πρὸς τοὺς πω-
 λούντας, καὶ ἀγοράσατε
 ἑαυταῖς. Ἀπερχομένων δὲ
 αὐτῶν ἀγοράσαι, ἦλθεν ὁ
 νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσ-

lamps, and went to
 meet the bridegroom
 five of them were
 and five were foolish.
 that were foolish too
 lamps, and took no
 them: but the wise
 in their vessels with
 lamps. While the
 groom tarried, they
 slept. At
 midnight there was
 made, Behold the
 groom cometh; go
 to meet him. Then
 those virgins arose
 trimmed their lamps
 the foolish said un-
 wise, Give us of your
 for our lamps are gone.
 But the wise answered
 ing, Not so; lest there
 not enough for you:
 you: but go ye rather
 them that sell, and buy
 yourselves. And when
 went to buy, the bride-
 came; and they that
 ready went in with
 the marriage: and the
 door was shut. After-
 ward also the other virgin
 ing, Lord, Lord, open
 But he answered an-
 Verily I say unto
 know you not.
 therefore, for ye know
 neither the day nor the
 wherein the Son of
 cometh.

τοῦ εἰς τοὺς γὰ-
 κλείσθη ἡ θύρα.
 ἔρχονται καὶ αἱ
 θενοὶ λέγουσαι,
 ἰ, ἀνοιξὼν ἡμῖν.
 θεὸς εἶπεν, Ἀμὴν
 οὐκ οἶδα ὑμᾶς.
 οὖν, ὅτι οὐκ οἶ-
 μέραν οὐδὲ τὴν
 ὁ υἱὸς τοῦ ἀν-
 ῥάτου.

2 A RELIGIOUS WOMAN AND MARTYR.

Prokeimenon.

As for the two last.

Epistle.

the Epistle of Paul to the Hebrews, x. 32 -- 38.

ἀναμιμνήσκε-
 ότερον ἡμέρας,
 σθέντες πολλὴν
 εἰμείνατε παθη-
 το μὲν, ὀνειδισ-
 θλίψεσι θεατρι-
 το δὲ, κοινωνοὶ
 ναστρεφομένων
 καὶ γὰρ τοῖς
 συνεπαθήσατε,
 αἰγὴν τῶν ὑπαρ-
 ῶν μετὰ χαρᾶς
 εἰ, γινώσκοντες
 ὅτι οἱ κρείττονα

BRETHREN, call to re-
 membrance the former
 days, in which, after ye were
 illuminated, ye endured a
 great fight of afflictions ;
 Partly, whilst ye were made
 a gazing-stock both by re-
 proaches and afflictions ;
 and partly, whilst ye be-
 came companions of them
 that were so used. For ye
 had compassion of me in
 my bonds, and took joyfully
 the spoiling of your goods,
 knowing in yourselves that
 ye have in heaven a better
 and an enduring substance.

ὑπαρξιν ἐν οὐρανοῖς καὶ μέ-
νουνταν. Μὴ ἀποβάλητε οὖν
τὴν παρρησίαν ὑμῶν, ἥτις
ἔχει μισθαποδοσίαν μεγά-
λην. Ἐπομονῆς γὰρ ἔχετε
χρεῖαν, ἵνα τὸ θέλημα τοῦ
Θεοῦ ποιήσαντες, κομίσησθε
τὴν ἐπαγγελίαν. Ἔτι γὰρ
μικρὸν ὅσον ὅσον, ὁ ἐρχό-
μενος ἤξει, καὶ οὐ χρονιεῖ.
Ὁ δὲ δίκαιος ἐκ πίστεως
ζήσεται.

Cast not away th
your confidence, wh
great recompense
ward. For ye ha
of patience, that,
have done the will
ye might receive t
mise. For yet a litt
and He that shall c
come, and will no
Now the just shall
faith.

Alleluia.

Ἀλληλούϊα.

Alleluia.

Ἐπομένων ὑπέμεινα τὸν
Κύριον.

I waited patientl
LORD.

Gospel.

From that of S. Matthew, x. 16—22

Εἶπεν ὁ Κύριος τοῖς ἐαυ-
τοῦ μαθηταῖς, Ἴδού ἐγὼ
ἀσοστέλλω ὑμᾶς ὡς πρό-
βατα ἐν μέσῳ λύκων· γί-
νεσθε οὖν φρόνιμοι ὡς οἱ
ὄφεις, καὶ ἀκέραιοι ὡς αἱ
περισστεραί. Προσέχετε δὲ
ἀπὸ τῶν ἀνθρώπων· παρα-
δώσουσι γὰρ ὑμᾶς εἰς συνέ-
δρια, καὶ ἐν ταῖς συναγω-
γαῖς αὐτῶν μαστιγώσουσιν
ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δὲ
βασιλεῖς ἀχθήσεσθε

THE LORD said
disciples: B
send you forth
in the midst of wo
ye therefore wise
pents, and harn
doves. But beware
for they will delive
to the councils, a
will scourge you
synagogues; and
be brought before
ors and kings for l
for a testimony agai
and the Gentiles. I
they deliver you

ἐμοῦ, εἰς μαρτύριον
καὶ τοῖς ἔθνεσιν.
δὲ παραδιδῶσιν ὑμᾶς,
εἰμνήσητε πῶς ἢ τί
ἦτε· δοθήσεται γὰρ
ἐν ἐκείνῃ τῇ ὥρᾳ τί
ετε· οὐ γὰρ ὑμεῖς
οἱ λαλοῦντες, ἀλλὰ
ὑμα τοῦ Πατρὸς ὑμῶν
λοῦν ἐν ὑμῖν. Παρα-
δὲ ἀδελφὸς ἀδελφὸν
ατον, καὶ πατὴρ τέκ-
καὶ ἐπαναστήσονται
ἐπὶ γυνεῖς, καὶ θα-
ουσιν αὐτούς. Καὶ
μισοῦμενοι ὑπὸ πάν-
α τὸ ὄνομά μου· ὁ δὲ
νας εἰς τέλος, οὕτως
εται.

thought how or what ye
shall speak: for it shall be
given you in that same hour
what ye shall speak. For
it is not ye that speak, but
the Spirit of your FATHER
which speaketh in you. And
the brother shall deliver up
the brother to death, and
the father the child: and
the children shall rise up
against their parents, and
cause them to be put to
death. And ye shall be
hated of all men for My
Name's sake: but he that
endureth to the end shall
be saved.

Communion.

αλλιᾷσθε, δίκαιοι, ἐν

Rejoice in the LORD, ye
righteous.

PALM SUNDAY.

Prokeimenon.

Εὐλογημένος ὁ ἐρ-
ς ἐν ὀνόματι Κυρίου.
Ἐξομολογεῖσθε τῷ
ὅτι ἀγαθός, ὅτι εἰς
ἵνα τὸ ἔλεος αὐτοῦ.

Ÿ. Blessed is he that
cometh in the Name of the
LORD.

R. Praise the LORD, for
He is good, for His mercy
endureth for ever.

*Epistle.**From the Epistle of Paul to the Philippians, iv. 1-9.*

Ἀδελφοί, χαίρετε ἐν Κυ-
ρίῳ πάντοτε· πάλιν ἐρῶ,
χαίρετε. Τὸ ἐπεικεῖς ὑμῶν
γνωσθήτω πᾶσιν ἀνθρώποις.
Ὁ Κύριος ἐγγύς. Μηδὲν
μεριμνᾶτε, ἀλλ' ἐν παντὶ
τῇ προσευχῇ καὶ τῇ δεήσει
μετὰ εὐχαριστίας τὰ αἰτή-
ματα ὑμῶν γνωρίζεσθω πρὸς
τὸν Θεόν· καὶ ἡ εἰρήνη τοῦ
Θεοῦ ἡ ὑπερέχουσα πάντα
νοῦν, φρουρήσει τὰς καρδίας
ὑμῶν καὶ τὰ νοήματα ὑμῶν
ἐν Χριστῷ Ἰησοῦ. Τὸ λοι-
πὸν ἀδελφοί, ὅσα ἐστὶν ἀλη-
θῆ, ὅσα σεμνὰ, ὅσα δίκαια,
ὅσα ἀγνὰ, ὅσα προσφιλῆ,
ὅσα εὐφημα, εἴ τις ἀρετὴ
καὶ εἴ τις ἔπαινος, ταῦτα
λογίζεσθε· ἃ καὶ ἐμάθετε
καὶ παρελάβετε καὶ ἠκού-
σατε καὶ εἶδετε ἐν ἐμοί,
ταῦτα πράσσετε· καὶ ὁ
Θεὸς τῆς εἰρήνης ἔσται μεθ'
ὑμῶν.

BRETHREN, rejoice in
the LORD alway: and
again I say, Rejoice. Let
your moderation be known
unto all men. The LORD is
at hand. Be careful for no-
thing; but in everything
by prayer and supplication
with thanksgiving, let your
requests be made known
unto God. And the peace
of God, which passeth all
understanding, shall keep
your hearts and minds
through CHRIST JESUS. Fi-
nally, brethren, whatsoever
things are true, whatsoever
things are honest, whatso-
ever things are just, whatso-
ever things are pure, what-
soever things are lovely,
whatsoever things are of
good report; if there be
any virtue, and if there be
any praise, think on these
things. Those things, which
ye have both learned, and
received, and heard, and
seen in me, do: and the
God of peace shall be with
you.

Alleluia.

Ἀλληλουῖα.

Alleluia.

Ἀσατε τῷ Κυρίῳ ᾄσ-
τε καὶ οἶνον.

Sing unto the LORD a
new song.

*Gospel.**From that of S. John, xii. 1—18.*

ἐξ ἡμερῶν τοῦ πάσ-
 -εν ὁ Ἰησοῦς εἰς Βηθ-
 -που ἦν Λάζαρος ὁ τεθ-
 -ὄν ἡγείρεν ἐκ νεκρῶν.
 -αν οὖν αὐτῷ δεῖπνον
 -κί ἡ Μάρθα διηκόνει·
 -ζαρος εἰς ἡν τῶν συν-
 -λέων αὐτῷ. Ἡ οὖν
 -λαβοῦσα λίτραν μύ-
 -σθου πιστικῆς πολυ-
 -ῆλειψε τοὺς πόδας
 -ησοῦ, καὶ ἐξέμαξε
 -ξιν αὐτῆς τοὺς πόδας
 -ἡ δὲ οἰκία ἐπληρώθη
 -ὀσμῆς τοῦ μύρου.
 -ὖν εἰς ἐκ τῶν μαθη-
 -τοῦ, Ἰούδας Σίμωνος
 -ώτης, ὁ μέλλων αὐ-
 -αδιδόναί, Διατί τοῦτο
 -ον οὐκ ἐπράθη τρια-
 -δηναρίων, καὶ ἐδόθη
 -ς; Εἶπε δὲ τοῦτο,
 -ι περὶ τῶν πτωχῶν
 -κῦτῷ, ἀλλ' ὅτι κλέπ-
 -καὶ τὸ γλασσόκο-
 -ρε, καὶ τὰ βαλλό-
 -ἐβάσταζεν. Εἶπεν
 -ησοῦς, Ἄφες αὐτήν·
 -ἡμέραν τοῦ ἐντα-
 -ῦ μου τετήρηκεν αὐ-
 -οὺς πτωχοὺς γὰρ

JESUS six days before the
 Passover came to Be-
 thany, where Lazarus was
 which had been dead, whom
 He raised from the dead.
 There they made Him a
 supper; and Martha serv-
 ed: but Lazarus was one
 of them that sat at the table
 with Him. Then took Ma-
 ry a pound of ointment of
 spikenard, very costly, and
 anointed the feet of Jesus,
 and wiped His feet with her
 hair: and the house was
 filled with the odour of the
 ointment. Then saith one
 of His disciples, Judas Is-
 cariot, Simon's son, which
 should betray Him, Why
 was not this ointment sold
 for three hundred pence and
 given to the poor? This he
 said, not that he cared for
 the poor: but because he
 was a thief, and had the
 bag, and bare what was put
 therein. Then said Jesus,
 Let her alone: against the
 day of My burying hath she
 kept this. For the poor al-
 ways ye have with you:
 but Me ye have not always.
 Much people of the Jews
 therefore knew that He was
 there: and they came not
 for Jesus' sake only, but
 that they might see Lazarus

πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν· ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκρύσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαῖα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. Εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστι γεγραμμένον, Μὴ φοβοῦ θυγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἔδοξάσθῃ ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐ-

also, whom He had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the Name of the LORD. And Jesus, when He had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him. The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met Him, for that they heard that He had done this miracle.

τῷ γεγραμμένα, καὶ ταῦτα
ἐποίησαν αὐτῷ. Ἐμαρτύ-
ρει οὖν ὁ ὄχλος ὁ ὢν μετ'
αὐτοῦ, ὅτε τὸν Λάζαρον
ἐφώνησεν ἐκ τοῦ μνημείου,
καὶ ἤγειρεν αὐτὸν ἐκ νε-
κρῶν· διὰ τοῦτο καὶ ὑπὴν-
τησεν αὐτῷ ὁ ὄχλος, ὅτι
ἤκουσε τοῦτο αὐτὸν πεποιη-
κέναι τὸ σημεῖον.

Communion.

Εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου.

Blessed is he that cometh
in the Name of the LORD.

THE HOLY AND GREAT SUNDAY OF THE PASCH.

Prokeimenon.

Ψ. Αὕτη ἡ ἡμέρα ἦν
ἐποίησεν ὁ Κύριος· ἀγαλ-
λιασώμεθα καὶ εὐφρανθῶ-
μεν ἐν αὐτῇ.

Ψ. This is the day which
the LORD hath made: we
will rejoice and be glad
in it.

Β. Ἐξομολογεῖσθε τῷ
Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς
τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Βγ. Praise the LORD, for
He is good, for His mercy
endureth for ever.

For the Epistle.

Lesson from the Acts of the Apostles, i. 1—8.

Τὸν μὲν πρῶτον λόγον
ἐποίησάμην περὶ πάντων, ὃ
Θεόφιλε, ὧν ἤρξατο ὁ Ἰη-
σοῦς ποιεῖν τε καὶ διδάσ-
κειν, ἄχρι ἧς ἡμέρας ἐντει-
λάμενος τοῖς ἀποστόλοις διὰ

THE former treatise have
I made, O Theophilus,
of all that Jesus began both
to do and teach, until the
day in which He was taken
up, after that He through
the HOLY GHOST had given

Πνεύματος Ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱερουσαλὺμ μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ Πατρὸς, ἣν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι Ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπε δὲ πρὸς αὐτοὺς, Οὐχ ὑμῶν ἔστι γινῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ Ἁγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

commandments
Apostles whom
chosen: to whom
showed Himself
His Passion by
fallible proofs, b
of them forty
speaking of the t
taining to the k
God: and, being
together with th
manded them t
should not depart
rusalem, but wai
promise of the
which, saith He
heard of Me.
truly baptized wi
but ye shall be
with the HOLY G
many days henc
they therefore w
together, they ask
saying, LORD, wi
this time restore
kingdom to Isra
He said unto th
not for you to
times or the seas
the FATHER hath
own power. Bu
receive power, aft
HOLY GHOST is c
you: and ye shu
nesses unto Me b
rusalem, and in
and in Samaria,
the uttermost pe
earth.

Alleluia.

ἰλίουα.

Ὡ Κύριε ἀναστὰς
 τεις τὴν Σιών.
 Ἐξ οὐρανοῦ ἐπέβλε-
 ὕριος.

Alleluia.

Ÿ. Thou, O LORD, shalt
 arise, and have pity upon
 Zion.

Rz. The LORD looked
 down from heaven.

*Gospel.**From that of S. John, i. 1—17.*

ρχῆ ἦν ὁ Λόγος, καὶ
 ἦν πρὸς τὸν Θεόν,
 ἦν ὁ Λόγος. Οὐτις
 χῆ πρὸς τὸν Θεόν.
 δι' αὐτοῦ ἐγένετο,
 ρις αὐτοῦ ἐγένετο
 ὁ γέγονεν. Ἐν
 ωῇ ἦν, καὶ ἡ ζωὴ
 ὥς τῶν ἀνθρώπων.
 φῶς ἐν τῇ σκο-
 λνει, καὶ ἡ σκοτία
 κατέλαβεν. Ἐγέ-
 ῖρωπος ἀπεσταλμέ-
 ε Θεοῦ, ὄνομα αὐτῷ
 . Οὗτος ἦλθεν εἰς
 αν, ἵνα μαρτυρήσῃ
 ἰ φωτός, ἵνα πάντες
 ωσι δι' αὐτοῦ. Οὐκ
 ρς τὸ φῶς, ἀλλ' ἵνα
 ῖσῃ περὶ τοῦ φωτός.
 φῶς τὸ ἀληθινόν,
 εἰ πάντα ἄνθρωπον
 ον εἰς τὸν κόσμον.
 κόσμῳ ἦν, καὶ ὁ
 δι' αὐτοῦ ἐγένετο,

IN the beginning was the
 Word, and the Word
 was with God, and the Word
 was God. The same was in
 the beginning with God.
 All things were made by
 Him: and without Him was
 not anything made that was
 made. In Him was life;
 and the life was the light of
 men. And the light shineth
 in darkness: and the dark-
 ness comprehended it not.
 There was a man sent from
 God, whose name was John.
 The same came for a wit-
 ness, to bear witness of the
 Light, that all men through
 him might believe. He was
 not that Light, but was sent
 to bear witness of that Light.
 That was the true Light,
 which lighteth every man
 that cometh into the world.
 He was in the world, and
 the world was made by
 Him, and the world knew
 Him not. He came unto
 His own, and His own re-
 ceived Him not. But as

καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ θεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the FATHER,) full of grace and truth. John bare witness of Him, and cried, saying, This was He of Whom I spake, He that cometh after me is preferred before me: for He was before me. And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by JESUS CHRIST.

Communion.

Σῶμα Χριστοῦ μεταλάβετε· πηγῆς ἀθανάτου γευσθε.

O partake of the Body of CHRIST! taste the immortal Fountain!

AY OF THE ASCENSION OF OUR LORD AND GOD
AND SAVIOUR JESUS CHRIST.

Prokeimenon.

θητι ἐπὶ τοὺς θεός.
ἡ καρδιά μου,
Ÿ. BeThou exalted above the heavens, O God.
Rz. My heart is ready, O God.

For the Epistle.

on from the Acts of the Apostles, i. 1--12.

πρῶτον λόγον
περὶ πάντων, ὃ
ἤρξατο ὁ Ἰη-
τε καὶ διδάσ-
ς ἡμέρας ἐντει-
ἀποστόλοις διὰ
Αγίου, οὓς ἐξε-
ήφθη. Οἷς καὶ
ἐαυτὸν ζῶντα
θεῖν αὐτὸν, ἐν
κηρίοις, δι' ἡμε-
ῶντα ὀπτα-
ῖς, καὶ λέγων
βασιλείας τοῦ
συναλιζόμενος
αὐτοῖς ἀπὸ Ἰε-
μὴ χαρίζεσθαι,
εἶναι τὴν ἐπαγ-
λατρὸς, ἣν ἡκού-
σι Ἰωάννης μὲν
δατι, ὑμεῖς δὲ
θε ἐν Πνεύματι

THE former treatise have I made, O Theophilus, of all that JESUS began both to do and teach, until the day in which He was taken up, after that He through the HOLY GHOST had given commandments unto the Apostles whom He had chosen; to whom also He showed Himself alive after His Passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the FATHER, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the HOLY GHOST not many days hence. When

Ἄγιω, οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπε δὲ πρὸς αὐτοὺς, Οὐχ ὑμῶν ἐστὶ γινώσκειναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ Ἁγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς. Καὶ ταῦτα εἰπὼν, βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἑσθῇτι λευκῇ, οἳ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἐσθῆκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὁν τρόπον ἑθεάσασθε αὐτὸν πηρευόμενον εἰς τὸν οὐρανόν. Τότε ὑπέστρεψαν εἰς Ἱερου-

they therefore were come together, they asked of Him, saying, LORD, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the FATHER hath put in His own power. But ye shall receive power, after that the HOLY GHOST is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfast toward heaven as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye looking up into heaven? the same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. The day will come when he will turn the mount of Olives, which is called in Hebrew, Jebel Tabor, which is from Jerusalem a Sabbath day's journey.

ὁ ὄρους τοῦ καλου-
λαιοῦνος, ὃ ἐστίν
ρουσαλήμ, σαβ-
βὼν δόξ.

Alleluia.

οὐία.

τα τὰ ἔθνη προ-
εῖρας.
ἐβη ὁ Θεὸς ἐν ἁλ-

Alleluia.

Ÿ. Stretch forth your
hands, all ye nations.

Rz. God is gone up with
a shout.

Gospel.

From that of S. Luke, xxiv. 36—53.

ὡς ἐκείνῳ, ἀναστὰς
ἐκ νεκρῶν, ἔστη ἐν
τῷ μαθητῶν αὐτοῦ
καὶ αὐτοῖς, Εἰρήνη
ἡ τοῖς θεοῖς δὲ καὶ
γενόμενοι ἐδόκουν
ὡρεῖν. Καὶ εἶπεν
ἐταραγμένοι ἐσ-
τινὰτί διαλογισμοὶ
οἱ ἐν ταῖς καρ-
δίαις; ἴδετε τὰς χεῖρας
τοῦ πόδας μου,
ἐγὼ εἶμι ψηλα-
σάμεν καὶ ἴδετε· ὅτι
ἀρχα καὶ ὅστέα
καθὼς ἐμὲ θεωρεῖτε
Καὶ τοῦτο εἰπὼν
αὐτοῖς τὰς χεῖρας
τοῦ πόδας. Ἔτι δὲ
ῥησάντων αὐτῶν ἀπὸ τῆς

AT that time, JESUS being
risen from the dead,
stood in the midst of His
disciples, and saith unto
them, Peace be unto you.
But they were terrified and
affrighted, and supposed
that they had seen a spirit.
And He said unto them,
Why are ye troubled? and
why do thoughts arise in
your hearts? Behold My
hands and My feet, that it is
I Myself: handle Me, and
see; for a spirit hath not
flesh and bones, as ye see
Me have. And when He
had thus spoken, He showed
them His hands and His
feet. And while they yet
believed not for joy, and
wondered, He said unto
them, Have ye here any
meat? And they gave Him

χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἐχετε τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου. Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφῆταις καὶ ψαλμοῖς περὶ ἐμοῦ. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· καὶ εἶπεν αὐτοῖς, Ὅτι οὕτως γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενον ἀπὸ Ἱερουσαλὴμ. Ὑμεῖς δὲ ἐστε μάρτυρες τούτων. Καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσῃσθε δυνάμειν ἐξ ὕψους. Ἐξήγαγε δὲ αὐτοὺς ἕως εἰς Βηθανίαν. Καὶ ἐπάρας τὰς

a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved CHRIST to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My FATHER upon you ; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy ; and were continually in the temple,

χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

praising and blessing God.
Amen.

Communion.

Ἀνέβη ὁ Θεὸς ἐν ὀλαλαγμῷ, Κύριος ἐν φωνῇ σάλπιγγος. Ἀλληλουῖα.

GOD is gone up with a shout, the LORD with the voice of a trumpet. Alleluia.

THE SUNDAY OF THE HOLY PENTECOST.

Prokeimenon.

Ψ. Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.

Ψ. Their sound is gone out into all lands.

℞. Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ.

℞. The heavens declare the glory of God.

For the Epistle.

Lesson from the Acts of the Apostles. ii. 1—11.

Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρω-

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they

σεν ὅλον τὸν οἶκον οὗ ἦσαν
 καθήμενοι· καὶ ὥφθησαν αὐ-
 τοῖς διαμεριζόμεναι γλῶσ-
 σαι ὡσεὶ πυρὸς, ἐκάθισέ τε
 ἐφ' ἓνα ἕκαστον αὐτῶν· καὶ
 ἐπλήσθησαν ἅπαντες Πνεύ-
 ματος Ἀγίου, καὶ ἤρξαντο
 λαλεῖν ἐτέραις γλώσσαις,
 καθὼς τὸ Πνεῦμα ἐδίδου αὐ-
 τοῖς ἀποφθέγγεσθαι. Ἦσαν
 δὲ ἐν Ἱερουσαλὴμ κατοι-
 κοῦντες Ἰουδαῖοι ἄνδρες εὐ-
 λαβεῖς ἀπὸ παντὸς ἔθνους
 τῶν ὑπὸ τὸν οὐρανόν. Γενο-
 μένης δὲ τῆς φωνῆς ταύτης,
 συνῆλθε τὸ πλῆθος καὶ συν-
 ἐχύθη· ὅτι ἤκουον εἰς ἕκαστος
 τῇ ἰδίᾳ διαλέκτῳ λαλούντων
 αὐτῶν. Ἐξίσταντο δὲ πάν-
 τες καὶ ἐθαύμαζον, λέγοντες
 πρὸς ἀλλήλους, Οὐκίδου πάν-
 τες οὗτοί εἰσιν οἱ λαλοῦντες
 Γαλιλαῖοι; καὶ πῶς ἡμεῖς
 ἀκούμεν ἕκαστος τῇ ἰδίᾳ
 διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννή-
 θημεν; Πάρθοι καὶ Μηδοὶ
 καὶ Ἑλαμίται, καὶ οἱ κα-
 τοικοῦντες τὴν Μεσοποτα-
 μίαν, Ἰουδαίαν τε καὶ Καπ-
 παδοκίαν, Πόντον καὶ τὴν
 Ἀσίαν, Φρυγίαν τε καὶ
 Παμφυλίαν, Αἴγυπτον καὶ
 τὰ μέρη τῆς Λιβύης τῆς

appeared unto them
 tongues like as of fire,
 it sat upon each of
 them. And they were all
 with the HOLY GHOST
 began to speak with
 tongues, as the SPIRIT
 gave them utterance. And
 they were dwelling at Jeru-
 salem, Jews, devout men,
 of every nation under hea-
 ven. Now when this was
 abroad, the multitude
 gathered together, and were
 founded, because that
 every man heard them speak
 in his own language. They
 were all amazed, saying one
 to another, Behold, are
 not these which speak
 Galilæans? And how hear
 every man in our own tongue
 wherein we were born?
 Parthians, and Medes,
 Elamites, and the dwellers
 in Mesopotamia, and in
 Judæa, and Cappadocia,
 Pontus, and Asia, Phrygia
 and Pamphylia, in Egypt
 and in the parts of Libya
 about Cyrene, and strangers
 of Rome, Jews and
 Cretes and Arabs, we do
 hear them speak in our
 tongues the wonderful
 works of God.

κατὰ Κυρήνην, καὶ οἱ ἐπι-
δημοῦντες Ῥωμαῖοι, Ἰου-
δαῖοί τε καὶ προσήλυτοι,
Κρήτες καὶ Ἀραβες, ἀκού-
ομεν λαλούντων αὐτῶν ταῖς
ἡμετέραις γλώσσαις τὰ με-
γαλεῖα τοῦ Θεοῦ.

Alleluia.

Ἀλληλούϊα.

Alleluia.

Τῷ λόγῳ Κυρίου οἱ οὐ-
ρανοὶ ἐστερεώθησαν.

By the word of the LORD
were the heavens made.

Gospel.

From that of S. John, vii. 37—43; viii. 12.

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ
τῇ μεγάλῃ τῆς ἑορτῆς εἰστή-
κει ὁ Ἰησοῦς, καὶ ἔκραξε
λέγων, Ἐάν τις διψᾷ, ἐρ-
χέσθω πρὸς με καὶ πινέτω·
ὁ πιστεύων εἰς ἐμὲ, καθὼς
εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ
τῆς κοιλίας αὐτοῦ ῥεύσουσιν
ὕδατος ζῶντος. Τοῦτο δὲ
εἶπε περὶ τοῦ Πνεύματος οὗ
ἔμελλον λαμβάνειν οἱ πισ-
τεύοντες εἰς αὐτόν· οὐπω γὰρ
ἦν Πνεῦμα Ἅγιον, ὅτι ὁ Ἰη-
σοῦς οὐδέπω ἐδοξάσθη. Πολ-
λοὶ οὖν ἐκ τοῦ ὄχλου ἀκού-
σαντες τὸν λόγον, ἔλεγον,
Οὗτός ἐστιν ἀληθῶς ὁ προ-
φήτης. Ἄλλοι ἔλεγον, Οὗ-
τός ἐστιν ὁ Χριστός. Ἄλλοι

IN the last day, that great
day of the feast, JESUS
stood and cried, saying, If
any man thirst, let him
come unto Me, and drink.
He that believeth on Me,
as the Scripture hath said,
out of his belly shall flow
rivers of living water. (But
this spake He of the SPIRIT,
which they that believe on
Him should receive: for
the HOLY GHOST was not
yet given; because that JE-
sus was not yet glorified.)
Many of the people there-
fore, when they heard this
saying, said, Of a truth this
is the Prophet. Others said,
This is the CHRIST. But
some said, Shall CHRIST
come out of Galilee? Hath
not the Scripture said, The

δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται; Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. . . . Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

CHRIST cometh of the of David, and out of town of Bethlehem, and David was? So there a division among the people because of Him. . . . Jesus therefore spake unto them, saying: I am the Light of the world: that followeth Me shall not walk in darkness, but shall have the light of life.

Communion.

Τὸ Πνεῦμά σου τὸ ἅγιον ὁδηγήσει με ἐν γῇ εὐθείᾳ. Ἀλληλούϊα.

Thy Good Spirit lead me into an open Alleluia.

PROPER DISMISSALS FOR THE PRINCIPAL
FESTIVALS OF OUR LORD.

THE NATIVITY OF CHRIST.

Ὁ ἐν σπηλαίῳ γεννη-
θεὶς, καὶ ἐν φάτνῃ ἀνακλι-
θεὶς, διὰ τὴν ἡμῶν σωτηρίαν.

WHO was born in a cave
and laid in a manger,
for our salvation.

THE CIRCUMCISION.

Ὁ ἐν ὀγδόῃ ἡμέρᾳ σαρκὶ
περιτμηθῆναι καταδεξάμε-
νος, διὰ τὴν ἡμῶν σωτηρίαν.

WHO vouchsafed to be
circumcised in the
flesh on the eighth day, for
our salvation.

THE EPIPHANY.

Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάν-
νου βαπτισθῆναι καταδεξά-
μενος, διὰ τὴν ἡμῶν σωτη-
ρίαν.

WHO vouchsafed to be
baptized by John in
Jordan, for our salvation.

PALM SUNDAY.

Ὁ ἐπὶ πάλου ὄνου καθ-
εσθῆναι καταδεξάμενος, διὰ
τὴν ἡμῶν σωτηρίαν.

WHO vouchsafed to sit
on the foal of an ass,
for our salvation.

THE HOLY AND GREAT SUNDAY OF THE PASCH, AND ALL
THE SUNDAYS OF PASCHAL TIME.

Ὁ ἀναστὰς ἐκ νεκρῶν,
Χριστὸς ὁ ἀληθινὸς Θεὸς
ἡμῶν.

WHO arose from the
dead, CHRIST our true
God.

THE THURSDAY OF THE ASCENSION.

Ὁ ἐν δόξῃ ἀναληφθεὶς
ἀπ' ἡμῶν εἰς τοὺς οὐρανοὺς,
καὶ ἐν δεξιᾷ καθίσας τοῦ
Θεοῦ καὶ Πατρός.

WHO ascend
with glo
heavens, and se
the right hand
and FATHER.

PENTECOST SUNDAY.

Ὁ ἐν εἴδει πυρινῶν γλωσ-
σῶν οὐρανόθεν καταπέμψας
τὸ πανάγιον Πνεῦμα ἐπὶ
τοὺς ἀγίους αὐτοῦ μαθητάς
καὶ Ἀποστόλους.

WHO sent
heaven th
SPIRIT, in the
fiery tongues, up
disciples and A

THE TRANSFIGURATION.

Ὁ ἐν τῷ ὄρει τῷ Θαβὼρ
μεταμορφωθεὶς ἐν δόξῃ ἐνώ-
πιον τῶν ἀγίων αὐτοῦ μα-
θητῶν καὶ Ἀποστόλων.

WHO was tra
glory on
bor, before Hi
ciples and Apos





